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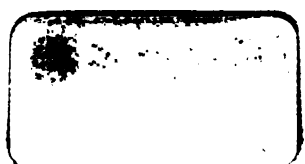
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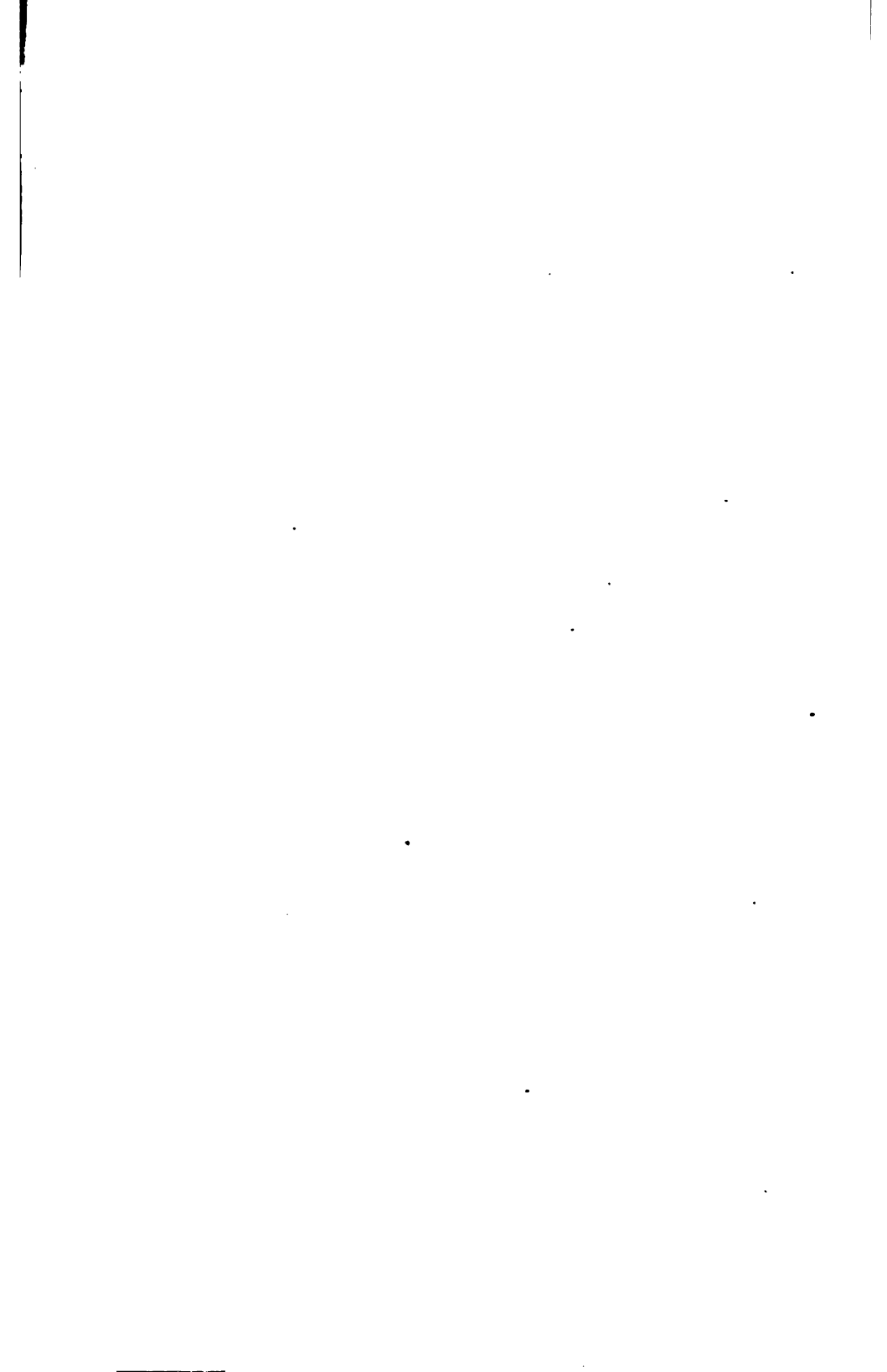
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The Manx Society

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MDCCCLVIII



VOL. XVIII.

DOUGLAS, ISLE OF MAN

PRINTED FOR THE MANX SOCIETY

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**THE OLD HISTORIANS OF
THE ISLE OF MAN.**

“ There be some who slight and despise this sort of learning, and represent it to be a dry, barren, Monkish study : but I dare assure any wise and sober man that Historical Antiquities do deserve and will reward the pains of any English student.”

Bishop KENNETT's *History of Kidlington*, 1695.

THE OLD HISTORIANS OF
THE ISLE OF MAN

CAMDEN, SPEED, DUGDALE, COX, WILSON,
WILLIS, AND GROSE

EDITED BY
WILLIAM HARRISON

DOUGLAS, ISLE OF MAN
PRINTED FOR THE MANX SOCIETY
MDCCCLXXI.

Printed by R. CLARK, Edinburgh.



INTRODUCTION.

IN recording events connected with the History of the Isle of Man, the old historians are so often alluded to for confirmation, that it was considered advisable by the Council of the Manx Society to place the most important of them in the possession of the Members for their more easy reference ; more particularly as the originals are only to be met with occasionally, and then only at a considerable cost.

The *Chronicle of Man*, which originally appeared in Camden, has been left out in the present reprint, having been printed in the fourth volume of the Manx Society's publications, and is again to be reproduced, with the addition of the valuable notes and prefatory remarks of the late Professor Munch of Christiania, under the careful editorship of the Right Rev. Dr. Goss of Liverpool.

In the Appendix will be found translations of the Synodal Statutes of the Manx Church, as given in the Latin text of Dugdale's *Monasticon* ; also those of Bishop Wilson.

It has been considered advisable not to encumber the text with unnecessary notes; the few that have been added are merely explanatory of any error that may have crept in.

Facsimiles of the various maps and views contained in these Histories have been prepared by Messrs. George Waterston and Son of Edinburgh, by their process of photo-lithography, which will give additional interest to the present volume.

W. H.

ROCK MOUNT, *June 1, 1871.*





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CAMDEN'S BRITANNIA.

ISLE OF MAN.

Extracted from the Edition of 1695, with Additions and Improvements by
BISHOP GIBSON.

*BRITANNIA, sive florentissimorum regnorum Angliæ, Scotiæ, Hiberniæ,
et Insularum adjacentium, ex intima antiquitate chorographica
descriptio. Londini, 1586.*

WILLIAM CAMDEN, the author of this work, was born in the Old Bailey, London, May 2, 1551; his father, Sampson Camden, was a painter, and his mother was one of the ancient family of the Curwens of Workington, in the county of Cumberland. He was appointed Clarencieux King-at-arms in 1597, and died 9th November 1623, in the seventy-third year of his age, and was buried in Westminster Abbey. His great work has been said to be, "the common sun, whereat our modern writers have all lighted their little torches."

The first edition, which had been more than ten years in preparation, appeared in 1586 in 8vo, and was dedicated to Sir William Cecil, Lord Burghley. It has passed through many editions; those of 1587 and 1590 are also in 8vo; 1594 and 1600 are in 4to, that of 1607 in folio, was the last edition corrected by the author, and embellished with various maps and plates. Each edition, as it appeared, contained numerous additions.

There are two editions in folio in 1610 and 1637, with a translation by Philemon Holland; and three by Bishop

Gibson ; one in 1695 in one volume folio, with large additions from Chaloner's treatise in King's *Vale Royale*, 1656 ; and in 1722 and 1772 in two volumes folio, with copies of Runic inscriptions, and an account of the island drawn up by Bishop Wilson. A translation from the edition of 1607, enlarged by the latest discoveries, by Richard Gough, in three volumes folio, London, 1789, with maps and copper plates ; also a reprint of the three volumes, with additions to the first volume, in four volumes folio : London, 1806. In the Bodleian Library is a copy greatly augmented and illustrated with additional plates and drawings for a new edition, bequeathed to the library by Gough. A portion of the Britannia was translated by William Oldys, and printed in 4to without date. A translation by Richard Knolles, a folio MS., is in the Ashmolean Museum at Oxford.

The monks of Rushin Abbey wrote the first three sheets of the account of the Chronicle of Man and the Isles up to the year 1270, the time of the Scottish Conquest ; this latter portion continues the history down to 1316 in another hand, probably by the monks of Furness Abbey. Bishop Merrick furnished to Camden a portion of the account of the Isle of Man ; he was bishop from 1577 to 1599.

This reprint is from the translation of Bishop Gibson's edition of 1695 : London, folio, "with large additions and improvements." The names of those who assisted him in the translation are given in the tenth volume of *Censura Literaria*, p. 335, from a MS. of the celebrated antiquarian, the Rev. William Clarke of Chichester, as also in the preface to the edition of 1695. Camden's abridgment of *The Chronicle of Man* appears to be taken from the same MS. as that published by Johnstone in his *Antiquitates Celto Normanicæ*, 1786, which gives the portion of those bishops of Man omitted in Camden. This chronicle has been printed by the Manx Society in their fourth volume, 1860, from the copy in the Cottonian collec-

tion, British Museum, with a translation by Dr. Oliver ; and for his description of this MS., see his *Monumenta*, vol. i. p. 222. The dates in some instances do not coincide in these two versions, and Dr. Oliver states that the Cottonian copy of the MS. " bears evidence of having been at one period in the possession of some person who had erased and falsified many of the earlier dates."

Professor Munch of Christiania published an edition of these chronicles in 1860, from the same MS., with historical notes in English, but with the Latin text of the chronicle. The Council of the Manx Society deem it unnecessary to reprint in this edition Camden's version of these chronicles, as the members can refer to them in the first volume of Dr. Oliver's *Monumenta*.



THE ISLE OF MAN.

MONA (or Menavia), which Cæsar mentions, situated, as he says, in the middle between Britain and Ireland. Ptolemy calls it Monoeda, or Moneitha, that is to say (if I may be allowed to conjecture), the more remote Mona, to distinguish it from the other Mona or Anglesey. Pliny* terms it Monabia; Orosius, Menavia; and Bede, Menavia Secunda; in whom Mona or Anglesey is called Menavia prior, and both British islands; yet I must note that this is falsely read Mevania in these writers. Nennius, who goes also by the name of Gildas, calls it Eubonia and Manaw. In a certain copy of Nennius it is called Manau Guotodin; the Britains call it Manaw, the inhabitants Maning, and the English the Isle of Man; lying stretched in the middle between the north parts of Ireland and Britain (says Giraldus Cambrensis), which raised no small stir among the ancients in deciding to which of the territories it most properly belonged. At last this difference was thus adjusted: For as much as the venomous worms would live here, that were brought over for experiment's sake, it was generally thought to belong to Britain,† yet the inhabitants are very like the Irish, both in their speech and manners, and not without something of the Norwegians in them.

It lies out from north to south for about 30 Italian miles in length; but in the widest part of it it is hardly above 15 miles broad, nor above 8 in the narrowest. In Bede's time it contained 300 families, and Mona 960. But at present it can reckon 17 parish churches. Here flax and hemp grow in great plenty; and here are good pastures and corn-fields, which

* Lib. ii. c. 9.

† See Bishop Gibson's remarks on this in his Additions.

MAN:I.

MONA *Cæsar.*

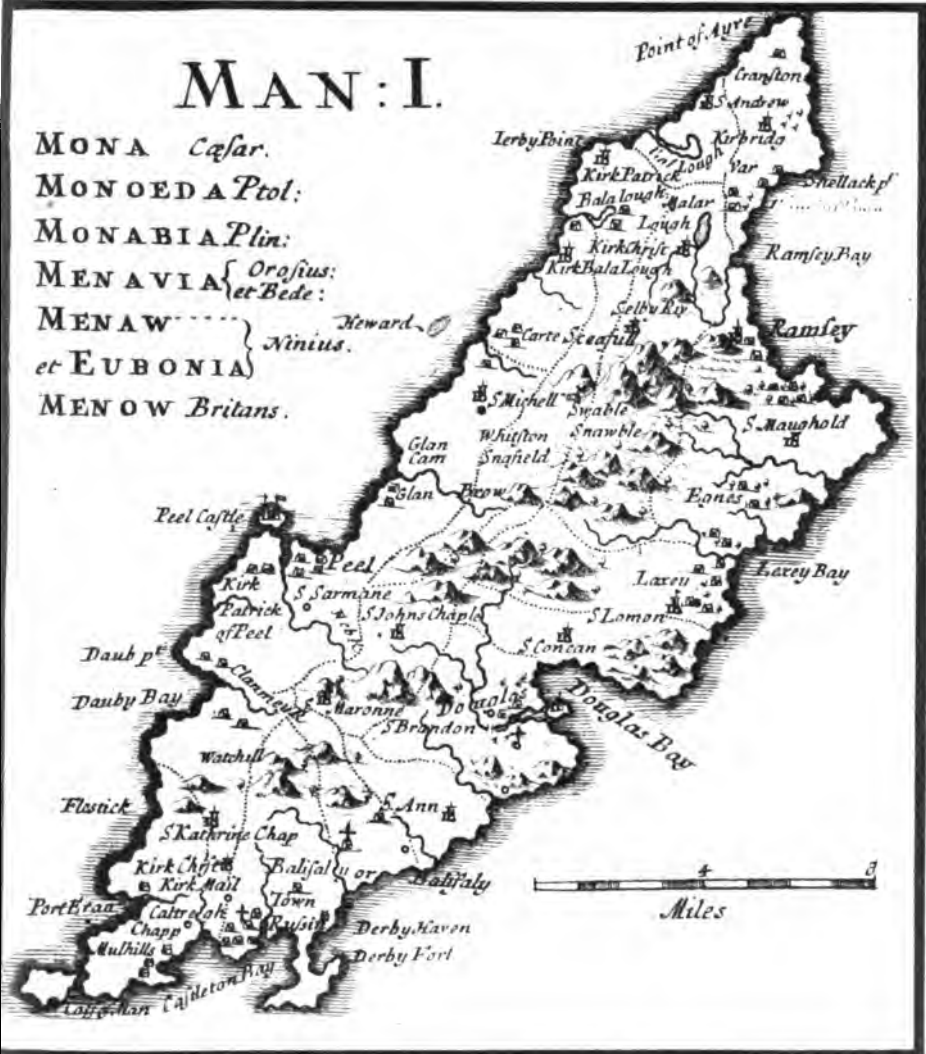
MONOEDA *Ptol*:

MONABIA *Plin.*

MENAVIA { *Orosius:*
 et Bede:

MENAW-----
et EUBONIA) *Ninius.*

MEN O W *Britans.*



produce barley and wheat, but especially oats in great abundance; for this reason the people generally feed upon oat bread. Here are likewise great herds of cattle, and many flocks of sheep; but both the sheep and cattle are like those in their neighbour country Ireland, much less than in England, and not so well headed. The want of wood for fuel here is supplied by a bituminous kind of turf, in digging for which they often light upon trees lying buried underground. Towards the middle this isle is mountainous; the highest hill is Scaefell, from which they can see Scotland, England, and Ireland, in a clear day. The chief town is Russin, situated towards the south side of the island, which, from a castle and garrison in it, is commonly called Castletown, where, within a little isle, Pope Gregory IV.* erected an Episcopal See, the bishop whereof, named Sodorensis (from the island, as it is believed), had formerly jurisdiction over all the Hebrides. But it is now limited to this island, and his metropolitan is the Archbishop of York. This bishop has neither seat nor vote among the Lords of Parliament in England. The most populous town is Duglas, for it has the best harbour, and the most easie entrance, and is frequented by the French and other foreigners, who come hither with their bay salt, and buy up leather, coarse wooll, and salt beef, to export with them. On the south side of the island stands Bala Curi, where the bishop generally resides, and the Pile, a fort erected in a small island, defended by a pretty good garrison. Before the south point there lies a little island, which they call the Calf of Man, where there are great store of those sea-fowl termed Puffins, and of those ducks and drakes said to breed in rotten wood, which the English call Bernacles, the Scots Clakes and Solan Geese.

What remains of the account of this island is here added out of a letter which I received from the most learned and

* Bishop Gibson corrects this in his Additions.

reverend Father in God, John Meryk, bishop thereof.* "This island not only supplies its own wants with its own cattle, fish, and corn, but exports great quantities into foreign countreys every year. Yet this plenty is rather to be ascribed to the pains and industry of the natives than to the goodness of the soil. However, the happiness of this isle is owing to nothing more than the government of the Earl of Derby, who at his own proper charges hath defended it with a body of regular and standing troops against its neighbouring enemies, and laid out the greatest part of his revenues upon it. All causes are decided betwixt man and man, without any expence or writing, by certain judges whom they choose among themselves, and called Deemsters. For the magistrate taketh up a stone, and after he has marked it, gives it to the plaintiff; by virtue whereof he summons in his witnesses and the defendant. If the case is difficult, and of great consequence, it is referred to the hearing of twelve men, whom they call the Keys† of the Island. They have also certain coroners; these they call *Annos*, who are instead of sheriffs, and execute their office. As for the Ecclesiastical Judge, he hears and determines all causes within eight days from the citation; and the party must either stand to his sentence or go to gaol. As their language is peculiar, so likewise are their laws and money, as I have heard, which are both signs of a distinct sovereignty. The ecclesiastical laws in force here, next after the canon law, come nearest to the civil. Neither the judge nor the clerks of court have any fees either for the process or instruments. As for those mischievous effects of witchcraft, of which English writers tell us, there's nothing in it. The richer sort, and those that have

* This letter is given at length in Latin, and an English translation by Dr. Oliver, in his *Monumenta*, vol. i. pp. 87-99; Manx Society, vol. iv. 1860, from the Cottonian MSS. The letter is dated "Beaumaris, 22nd Octr. 1577," and signed "Jo. Meryck, Pastor Sodorensis."

† Bishop Gibson corrects this in his Additions.

estates, imitate the gentry of Lancashire in splendid living and integrity. The women never stir abroad but with their winding-sheets about them, to put them in mind of mortality.* If a woman be tried and receives sentence of death, she is sow'd up in a sack, and thrown from a rock into the sea. Stealing, and begging from door to door, is universally detested. The people are wonderful religious, and all of them zealously conformable to the Church of England. They are likewise great enemies to the disorders, as well civil as ecclesiastical, of their neighbour countreys. And whereas the whole isle is divided into two parts, south and north, the inhabitants of this speak like the Scots, and those of the others like the Irish."

If I should here subjoin a short history of the affairs of this island, it would be worth my while; and truth itself seems to challenge it, that hereby I may preserve the memory of such actions as are, if not already buried in oblivion, yet next door to it. That this island, as well as Britain, was possessed by the Britains, is granted on all sides. But, when the northern nations broke in like a violent tempest upon these southern parts, it became subject to the Scots. In the time of Honorius and Arcadius, Orosius says that it was as much inhabited by the Scots as Ireland was; and Nennius tells us of one Binle, a certain Scot, by others Buile, that held it. Yet the same author observes that they were driven out of Britain and the isles belonging to it, by Cuneda the grandfather of Maglocunas, who, from the cruel ravages he made in this island, is called the "Dragon of the Isles" by Gildas. Afterwards this island, and likewise Anglesey aforesaid, was subjected to the English monarchy by Edwin, King of the Northumbrians, if we suppose them both to be signified by the word *Menaviæ*, as writers would have us think. At this time it was reputed a British island. At last, when the

* Bishop Gibson corrects this statement in his Additions.

north, overswarming a second time, sent out another brood of Normans, Danes, and Norwegians, to seek their fortune in the world, the Norwegians, who most sadly infested this sea, by their piracies, possessed themselves of this island and the Hebrides, and set up petty princes over them, of whom I will here add this historical account, as it is word for word in an old manuscript, lest it should perish by some unlucky accident. The title it bears is "*Chronicon Manniæ*," *i.e.*, A Chronicle of Man. It seems to have been written by the Monks of Russin Abbey, the most eminent monastery that was in this island.

(This Chronicle is here omitted.)

A CONTINUATION OF THE FOREGOING HISTORY,
COLLECTED OUT OF OTHER AUTHORS.

ALEXANDER THE THIRD, King of Scots, having made himself master of the Western Islands, partly by his sword and partly by purchase from the King of Norway, at last invaded Man also, as one of that number ; and, by the valliant conduct of Alexander Stewart, entirely subdued it, and set a King over the isle, upon this condition that he should be ready to assist him with ten ships in any of his wars by sea, whenever he demanded them.

However, Mary, the daughter of Reginald, King of Man (who was the liege-man of John, King of England), addressed herself to the King of England for justice in this case. Answer was made that the King of Scots was then possessed of the island, and she ought to apply herself to him. Her grandchild by a son, John Woldebeof (for Mary married into this family), notwithstanding this sued again for his right in Parliament, held the 33d of Edward I., urging it there before the King of England as Lord Paramount of Scotland.

Yet all the answer he could have was (as it is in the very

record), "That he might prosecute his title before the Justices of the King's Bench ; let it be heard there, and let justice be done." But what he could not effect by law his kinsman, William Montacute (for he was of the royal family of Man), soon did by force of arms. For, having raised a body of English, he drove the Scots out of the isle with these raw soldiers. But having plunged himself into debt by the great expense of this war, and become insolvent, he was forced to mortgage the island to Anthony Bec, Bishop of Durham, and Patriarch of Jerusalem, and make over all the profits thereof to him for seven years ; and, quickly after, the king gave the island to the said Anthony for term of life.

Afterwards, King Edward II. gave it to his great favourite Peter de Gaveston, having made him Earl of Cornwall at the same time. He being cut off, the king gave it to Henry Beaumont, with all the demesne and royal jurisdiction thereunto belonging.

Soon after this the Scots recovered it again under the conduct of Robert Brus ; and from that time Thomas Randolph, a warlike Scot, as also a long time after, Alexander, Duke of Albany, stiled themselves Lords of Man, and bore the same arms that the later kings of the island did—viz. three armed legs of a man linked together and bending in the hams, just like the three legs, naked, which were formerly stamped on the coins of Sicily, to signify the three promontories. But yet the ancient arms of the kings of Man was a ship with the sail hoised, with this inscription, *Rex Manniæ et Insularum*,—"The King of Man and of the Islands," as I have seen in the sails they used.

Afterwards, about the year 1340, William Montacute the younger, Earl of Salisbury, rescued it by force of arms from the Scots, and, in the year of our Lord 1393, sold Man, and the crown thereof, to William Scrope for a great sum of money, as Walsingham tells us.

Scrope being beheaded afterwards, and his goods confiscated for treason, it fell into Henry the IV.'s hands, who bestowed it upon Henry Percy, Earl of Northumberland (then triumphing over William Scrope, having himself, though only a private person, taken and beheaded him for aspiring to the crown), upon this condition, that he and his posterity, at the coronation of the Kings of England, should carry the sword before him, which the said Henry wore by his side at his restoration or return from exile, commonly called the Lancaster sword.

But take the king's own words as they stand in the record.

"We, of our special grace, have given and granted to Henry, Earl of Northumberland, the Isle, Castle, Pile, and Lordship of Man, with all such islands and seignories thereunto belonging, as were Sir Wm. Le Scrope's, Kt., now deceased, whom in his life we conquered, and do declare to be conquered, and which by reason of this our conquest fell to us. Which very conquest and decree, as touching the person of the said William, and all the lands, tenements, goods, and chattels, as well within as without the Kingdom, belonging to him, are now, at the petition of the Commons of our Kingdom, and by the consent of the Lords Temporal now assembled in Parliament, ratified and confirmed, to have and to hold to the said Earl and his heirs, etc., by service of carrying at every Coronation day of us and our heirs, at the left shoulder of us and our heirs, either by himself in person or by some sufficient and honourable deputy, that sword naked (which we wore when we arrived at Holderness), called Lancaster-sword," etc.* However, this Henry Percy was banished four years after; and though it was not long before his attainder was taken off, yet he was deprived of Man, which was given first to William Stanley, and after that to John Stanley,

* Annals, Thom. Otterborn, An. 7, Hen. 4.

together with the advowson of the Bishoprick, etc., whose posterity have been honored with the title of Earls of Derby, and commonly called Kings of Man.*

ADDITIONS TO THE ISLE OF MAN.

The extent and situation of this Island of Man, and the different names under which it is mentioned by the ancients, are faithfully related by Mr. Camden, which I shall not here repeat. The island is divided into seventeen parts, which are distinguished, not by the names of shires or counties, but of kirks, and are called the seventeen parish churches; every church or parish bearing the additional name of the saint to whom the parish church or chapel, in old time, was dedicated. Their names are :—

Kirk Christ of Rushin.

- „ Harbery.
- „ Malne.
- „ Santon.
- „ Bradon.
- „ Marcom.
- „ Concan.
- „ Connon.
- „ Maughold.
- „ Christ of Ayre.
- „ Bride.
- „ Andrew.
- „ Jorby, or St. Patrick of Jorby.
- „ Ballough.
- „ Michael.
- „ Jerman.
- „ Patrick of Peel.

* This continuation of the history is printed in Dr. Oliver's *Monumenta*, vol. i. pp. 101-103 (*Manx Society*, vol. iv. 1860), from the last edition corrected by Camden, 1607.

These seventeen kirks or parishes are divided into six parts, which in the Manx language are called Sheedings, every sheeding comprehending three kirks or parishes, except one, which has only two.

There are three small islands which belong to the Isle of Man; the biggest of which is called the Calf of Man, and lies on the south side thereof, pointing westward. It is well stored with a sort of sea-fowl called puffins, which are of a very unctious constitution. They breed in the coney-holes (the coneys leaving their burrows for that time), and are never seen with their young but either very early in the morning or late in the evening, nourishing (as is conceived) their young with oyl, which, drawn from their own constitution, is dropped into their mouths. For, being open, there is found in their crops no other sustenance but a single sorrel-leaf, which the old give their young for digestion's sake, as is conjectured. The flesh of these birds is nothing pleasant, being of a rank fish-like taste, but pickled or salted they may be ranked with anchovies, caviare, or the like. They are profitable in their feathers and oyl, of which the inhabitants make great use about their wooll. They have likewise another sort of fowl in this little island, which the inhabitants call barnacles, commonly said to be the same with the soland geese of Scotland, but really the soland geese in that kingdom have no affinity to barnacles, being of quite another kind. The other little isle is called St. Michael's Island, and lies in the south-east part of Man. The third is Peel Island, situated on the west side of Man; which, though it be the least, yet is it of the greatest consequence, because of a castle therein.

The island is not only environed with huge rocks round about, but likewise, at the mouth of every haven, there are a great many rocky stones, pointed like a pyramide above water, besides a great many ragged stones that lie undiscovered under water, so that it is dangerous to enter any of the

havens of this island without the assistance and conduct of some of the native mariners. The haven of Douglas is reckoned the best and securest of any in the island, but there are on both sides of the island divers other havens very commodious for trade.

The air of this island is sharp and cold in winter, but much more mild than in Wales. The frosts are short and seldom. The place is very wholesome to live in, for they never have any damps or venomous vapours arising out of the earth. The plague was never known to have been there in any of their ancestors' memory. The inhabitants are long-lived, they ordinarily living to fourscore, many to one hundred years and upwards. The women are very fruitful. The soil in the northern part of the island is for the most part heathy and gravelly ground, much resembling the mountainous parts of Wales; in the south they have very good meadow and pasture ground. All parts of the island yield store of all sorts of grain, both barley, wheat, rye, and oates, not only enough for its own inhabitants, but likewise for exportation to other places. They have oates in greatest plenty, of which the inhabitants generally make their bread. They have likewise good store of honey, flax, and hemp.

Their neat, for the most part, feed in heathy ground, and lye continually in the open fields both winter and summer, so that they are but small and poor, resembling those of Ireland, and much inferior to the English breed. Their horses are likewise poor and small, and very unsightly, because of the little care taken about them, for they are never housed or dressed, but exposed to wind and weather in the coldest season. They will endure a great deal of labour and hardship; being all of a sooty black colour, and their hair long and stragling. The sheep thrive very well in this island; they are fat and their flesh well tasted, but generally of a small bulk. The wooll of their sheep is very good, but they have a

small quantity of a certain sort, which is remarkable, and far exceeds their other wooll in fineness. This sort the Manxmen call Laughton wooll, which in their language signifies wooll of a greyish colour, though (according to my author) it resembles rather a sandy or deer colour. The rarity of it is, that it is not to be found in any certain place of the island, but that one only sheep of a whole flock always has this coloured wooll, and they are observed never to impart the same to their lambs, so that there is but a small quantity of it to be had throughout the island. Here they have plenty of hogs of an ordinary bigness. There is also here great store of otters, badgers, foxes, hares, and conies. The hares of this island are very fat, which is a property in them not to be met with in many other countries. There are some deer in the mountains, but they belong to the Lord of the Island, and therefore none are permitted to hunt them without a licence from him, under the penalty of a fine of £3, besides imprisonment during the Lord's pleasure.

The hawks here are very good, and thought to equal if not exceed those of Ireland ; and therefore it was that King Henry the Fourth, in his Letters Patents of the grant of this island to Sir John Stanley (the first King of Man of that name and race), obliged him, in lieu of all other services, upon the day of his and his successors' coronation, to present him with a cast of hawks.* They have here store of geese, hens, ducks, and wild-fowl, neither partridges nor farkers will live in this isle, though imported. The Isle of Man has this in common with Ireland, that it is free from toads, snakes, and all other such venomous creatures. I know Giraldus Cambrensis† (and from him Mr. Camden) doth say that this island being equally distant from England and Ireland, there arose anciently a controversie to which of the two kingdoms it should belong, which was decided by making experiment whether the soil

* A. D. 1407.

† *Top. Hib.* cap. 15.

thereof would foster any venemous creatures ; and accordingly some toads and other venemous creatures being brought to make trial, and living upon the soil, the island was adjudged to belong to Britain, as participating more of the nature of its soil than that of Ireland ; but it seems those that were brought to make the trial did not propagate their kind, for the Manx-men do at this day glory in their immunity from such noxious creatures ; and my author does aver that, during his abode in the island, he neither did see nor heare of any such, except only spiders, which Ireland also hath, though without venom. But whether these spiders of the Isle of Man had that quality to be without venom, he made no experiment.

The island abounds with many little currents of fresh water, which, because of their smallness, may be more properly called rivulets than rivers. Their spring-water is of a pure pleasant taste. Here they have great store of salmon, cod, haddock, macrel, raie, place, thornback, and other sorts of fish, but especially of herrings. There are few or no oysters or muscles ; but of crabs, lobsters, and cockles, great abundance.

There are no woods in the island, although in former times they had them in great plenty, and many oaks are now often digged up under ground. There is not a tree to be seen anywhere in the island, except such as grow in gardens. There is no sea-coal as yet discovered in the island ; so, their woods being destroyed, there would be a great scarcity of fewel were it not that they have sufficient store of sea-coal imported. The only fewel which the island naturally produces is gorze and heath (which they call ling), as also broom. They have plenty of a coarse sort of turf, but of turf that is good they have but a small quantity.

The Isle of Man is indifferently populous, neither wanting nor abounding with inhabitants ; in former times it had more towns, and was better peopled than now. At present they have only four principal towns, which are—Castletown, the

Metropolis of the island (that went formerly by the name of Russin), Douglas, Ramsey, and Peel. They are all four situated in the maritime parts of the island ; each of them has a harbour, and at every haven there is a castle and a sconce or block-house. The houses are all of one fashion, low-built and thatched, and only two stories high ; the upper rooms (which they commonly let to strangers to lodge in) are ceiled over head and plaistered. They begin to improve in their building, for in Castletown and Douglas they build their houses three stories high, and cover them with tile instead of thatch. In these towns of the Isle of Man they have no mayors or aldermen, nor so much as a recorder, town-clerk, or any such officer. When any riots or disorders happen in the towns, either some of the Lord's officers, or the constable (which is the same as governor) of the next adjacent fort may apprehend the delinquent, and send him under a guard to Castletown, where he is brought before the governor of the island, and being examined, is either sentenced or dismissed, according as his innocence or his guilt appears. As for private injuries and injustices, which require a suit of law, they are decided according to their customary laws twice a-year in their sheeding courts.

The principal forts are the castle of Russin, where the Lord of the Island keeps his court, and Peel Castle, which Mr. Camden calleth only a block-house, but it is now acknowledged to be the second fortress of the island, and is of great importance. It is strongly fortified, both by nature and art, by the sea round about it, and by walls and ramparts within.

It is the common prison for all offenders in the island. The kings of England have frequently banished hither and confined to this prison several noble persons.*

* Thomas, Earl of Warwick, in the time of Richard II., A.D. 1397 ; also Eleanor Cobham, wife of Humphrey, Duke of Gloucester, in 1443 (Henry VI.) was confined here for fourteen years, where she died.

This island seems to have been peopled from the Hebrides or Western Isles of Scotland, their language being the very same with the Scots-Irish. The people are styled Manksmen, and their language Manks. Many of their words are derived from the Latin and Greek, and some are pure English; such words for the most part signify things foreign, and which originally were not known to them, or in use amongst them. In their language they always put the substantive before the adjective, as *man good*, *woman fair*. The peasants of the island are tall in stature, but of a gross, heavy spirit, and surly temper, imposing upon others, and showing little respect to strangers. They live in little huts made up of small stones and clay instead of walls, and most commonly thatched with broom, which have only one room, and that without any ceiling. In this single room the whole family lyes; and, among the meaner sort, they are forced to place their cows in a corner of the room. They are very sparing and abstemious in their diet, their constant food being salt butter, herrings, and oatcakes. Their drink is either simple water, or water mixed with milk, or buttermilk. Their bedding is generally hay or straw, and they are much addicted to the music of the violin. The inhabitants are not mutinous or rebellious, but continue firm in their loyalty to the Lord of the Island, and detest all our commotions and divisions both in Church and State. Their gentry are very courteous and affable, and are more willing to discourse with one in English than their own language. In all their carriage, apparel, and housekeeping, they imitate the English gentry. They do not live in towns or villages, but in mansion-houses built upon their own lands in the country, which for the most part are high, well-built houses, after the English fashion.

There are but about six families of note in the whole island, yet some of these are of great antiquity, and especially those that bear the surname of Christian and Cannel. For

out of these two families they ordinarily choose their Deemsters, who are their judges. In former times there were several noblemen of this island, but at present there are none, save the Lord of the Island. Not only the gentry, but likewise such of the peasants as live in the towns or frequent the town-markets, do both understand and speak the English language.

If any who is not a native desires to live in the island, he must have the leave of the Lord (or of the Governor in the Lord's absence), and then he enjoys all privileges as if he had been a native. When any strangers arrive in the island the Governor is presently acquainted with it, who sends the comptroller, or some other officer, to the town where the strangers land, to examine what they are, whence they come, and what their business is in the island.

Before this officer the stranger is to appear immediately after his landing, and, after satisfying him in these questions, is dismissed. It is expected of all strangers, of what quality soever, that after their arrival, the very same day, if it be not too late, they go and visit the Lord, and afterwards the Governor of the Island, who both reside in Castletown.

If they land at any of the other havens, and be unprovided of a horse, the comptroller, by his place, is to furnish them with a horse to carry them to Castletown, and this at the charges of the Lord of the Island. Upon their arrival at Castletown they are waited on by a gentleman of quality, who conducts them first to the palace of the Lord, and afterwards to the Governor's apartment, where, after some few general questions, they are civilly dismissed.

The method of trading and commerce which the inhabitants of this island use with foreigners is singular, and truly beneficial both to the natives and to strangers. The country, at a Tynwald, or their prime court, always chooses four merchants to buy the foreign commodities for the whole island ;

and they are sworn by the Deemsters to deal justly and fairly for the country's profit. When any ship arrives in the island with salt, iron, pitch, or tar, or any other foreign commodity, these four merchants (together with the foreign merchant) appear before the Governor of the Island, to treat about the prices of the commodities imported, and to make a bargain. Whatsoever bargain is made by these four the country is to stand to, and obliged to take the goods of the foreign merchant, and pay for them according to the rates agreed on. The people of the country are to bring in their native commodities of wooll, hides, tallow, or such like ; and are to have for the same, according to the agreement made, their equal proportion of the salt, iron, or other commodities imported. If the commodities brought in by the country people will not extend to the value of the stranger's commodities, then the four merchants are to assess the rest of the commodities upon the country, every one his equal proportion, for which they are to pay ready money, according to the prices agreed on by the four merchants. By this means the foreign merchant is much encouraged to bring in things necessary for the island, and the people have, by the faithfulness of their four merchants, the full benefit of the commodities imported, which, otherwise, some private men of the country would certainly enhance for their own profit. The foreigners (viz. the English, Scotch, and Irish, and none almost of any other nation) drive the greatest trade in the towns,—the natives thereof being for the most part mariners or fishermen ; although there are not at present above three or four in a town that have small little boats of their own, wherewith they trade, transporting and importing petty commodities. In former times this island was better stored with shipping, being able to equip a fleet of fourscore sail ;* but at this day they have not any bark above forty tun.

* *Chron. of Man.*

In this island they had no use of money till the late troubles of England, during which many loyalists, flying thither for shelter, so plentifully supplied them with it, that many of the tenants were enabled to pay their rents in money, which formerly they paid in sheep, hogs, etc. The current coin of this island is the Scotch, English, and Irish: they neither have, nor never had, any proper coin of their own.*

Mr. Camden, in the account he gives of this island, has been misinformed as to some custom. He says, that the women of the Island of Man going abroad do gird themselves about with their winding-sheet that they purpose to be buried in, to show themselves mindful of their mortality. It is, indeed, customary here for the women that live in the country, when they walk abroad, to wrap themselves up in a blanket, but without any other design than to defend themselves from the cold, as they tell every one that asks them a reason. Besides, these blankets which they wear are quite of a different sort from winding-sheets—the blankets being generally made of woollen, whereas all shrouds are of linen. These blankets are only worn by the country-women, who generally have a better sort of blanket for Sundays, and another for working-days; but in towns they are hardly worn by any women, whether poor or rich. But, further, that this wearing of blankets was never designed by them for a *memento mori*, is evident from an old customary law among them, by which it is ordained, that the Sunday blankets, viz. those of the better sort, be given to the next child, and those of the worse sort, which they wear upon work-days, be given for corbes, that is, be sold with the other goods of the deceased to pay debts, which is by no means consistent with their using them as winding-sheets to be buried in.

It is at this day a common custom in many places of Scotland for the country-women to wear these kind of

* John Murrey's penny was coined in 1668, and became a legal tender.

blankets when they go abroad, but they are of no other use than to shelter them from the cold, and are of a quite different nature from what they use for winding-sheets. So that it is probable this custom of wearing blankets among the women of the Isle of Man is of the same nature and design with that of Scotland, and has been introduced into the isle by its first inhabitants, who, as I have already said, came probably from the western parts of Scotland, where this custom is, among the country-women, generally practised even to this very day.

Another mistake there is in the account which Mr. Camden had from Bishop Merrick of this island, "that the Isle of Man is free from thieves and beggars." As for theft, there is no robbing on the highways, but you may travel there securely in any part of the island ; but the poorer sort of this isle, even of both sexes, are very much given to pilfering, which appears from the severe laws made against stealing of ling, hay, hens, etc. And as for beggars, there are divers of them in the island, both of natives and Irish. The Irish are more clamorous than the natives ; the natives never cry and beg at the doors ; but without knocking open the latch of the door, and, entering in, take a stool and sit down by the fire, and then ask an alms.

The laws and statutes of this island are such, as the Lord Cook saith* "the like of them are not to be found in any other place." But notwithstanding this island has continued a kingdom for many hundreds of years, yet there never was, nor is there at this day extant, any treatise to inform us of their laws, customs, and jurisdictions.† In former times they were governed by a *Jus non Scriptum*, which was committed to the fidelity of their Deemsters, as a thing holy and sacred,

* Cook's *Instit.*, Part 4, p. 284.

† There are a few Acts of Tynwald, printed by Joseph Briscoe in 1783 (Douglas, small 4to), being the first Acts printed.

and by them delivered to posterity by oral tradition only, so that whatever they pronounced was to be held for law. This custom, it is probable, they received from the Druides, who, as Cæsar saith,* would not by writing prostitute anything to the vulgar. And therefore from all antiquity, and even at this day, the Manksmen do call their laws breast-laws, as being deposited and locked up in the breasts of their Deemsters and Keys only. Thus was this island governed from the beginning, till it was given to Sir John Stanley and his heirs by King Henry the Fourth. He, at his coming hither, brought over with him one Michael Blondel, a very wise understanding gentleman of Lancashire, whom he made Governor of the Island; and he, observing the inconvenience of these breast-laws, ordered, that for the future, all law cases decided in their courts, or by their Deemsters, should be written down by the clerk of the rolls, and kept as a register of precedents, when the same or the like cases should chance to fall out again. These books of precedents none are admitted to peruse but the Lord's officers only, and of them, no one can have access to them alone. They are deposited in the treasury, and there locked up with three keys, which are kept by the Governor, the Receiver-general, and the Comptroller of the Island. These laws are acknowledged to be very just and equitable, and are executed with the greatest mildness; the most of them are very ancient, even above a thousand years. In former times the voice of the whole people was necessary to the making a new law, but now this custom is abrogated, and whatever is agreed upon by the Lord of the Island, the Governor, the two Deemsters, and twenty-four Keys, obtains the force of a law. Their new laws or statutes are always proclaimed in that court, which the Manksmen call a Tinwald. It is publically kept, *sub dio*, upon a little hill adjoining to a little chapel dedicated to St. John Baptist, two miles from

* *Comment. lib. vi.*

Peeltown. The ancient manner of holding this Court was this :—

The Lord of the Island was to sit here in a chair of state, with a royal cloth or canopy over his head, with his face to the east, and his sword before him, holden with the point upward. His barrons—viz. the bishops and abbots, with the rest of their degrees—sat beside him ; his beneficed men, or fee'd council and Deemsters, sat before him ; his gentry and yeomanry in the third degree, and the twenty-four Keys in their order, and the commons stood without the circle, with three clerks in their surplices.

All possible care is taken in this island for the speedy execution of justice. For although the Sheeding Courts (which are, as it were, their Terms) do meet but twice a-year, yet, for the quicker despatch of justice, there is erected a Court of Chancery, wherein the governor sitteth sole judge as Chancellor, representing the Lord's person, and this Court the governor may keep every week, as occasion shall require. Besides, the customary laws do so empower the governor or any of the two Deemsters, as that in effect they are Courts of Record in themselves. If either of these be but riding or walking in the highway, and if any person have cause of complaint against another for debt or any extraordinary business, he may procure a *token* from the governor or Deemster to bring the party before him. And if the party do either confess the debt or matter, or it appear by the testimony of two witnesses, upon their oaths, that such a debt is due, either of the said officers may give their token for execution to the coroner or to his lockman. And this is as good and valid as if the matter had in Court received trial by verdict of the jury, or by a decree in Chancery.

The citations in the Courts of this island are not in the form of a writing, but after this manner.—The plaintiff cometh to the comptroller and entereth his complaint, and,

taking a copy thereof, he sheweth it to the governor or Deemster ; either of them takes up a piece of blue slate (which is common enough in any part of the island), and upon that slate scrapes what mark he pleases. This stone so marked is called a *Token*, which, being given to the plaintiff, he delivereth it to the Crowner of the place where the defendant resides, and the defendant having received it is bound to appear and answer. It has been an ancient custom in that island, that if the plaintiff find his adversary present in the Court while the Court is sitting, he may take him by the arm, and bring him before the governor, and set his foot upon his adversary's foot, and there plead his cause against him without the formality of summoning him with a token. In these Courts each party pleads his own cause *vivâ voce*, so that they have no occasion for any lawyers, proctors, or attorneys, which custom obtains but in few places of Europe, as in Sweden and Denmark. From these Courts there lies an appeal to the Lord of the Island, and from him to the King of England, but it seldom happens that they have any appeals. All causes, both in spiritual and temporal courts, are prosecuted and ended without one penny of charges.

They had here an old custom concerning debts, which is now abolished. When the debtor died, and was buried, and there remained no writings to prove the debt, the creditor came to the grave of the deceased, and laid himself all along with his back upon the grave, with his face towards heaven, and a Bible on his breast, and there he protested before God that is above him, and by the contents of the Bible on his breast, that the deceased there buried under him did owe him so much money ; and then the executors were bound to pay him. But in the year 1609 this custom was abolished, and such controversies ordered to be tried according to the form of law, by witnesses or otherwise.

In this island there are several of those round hills which

in the plains of Wiltshire are very frequent, and by the inhabitants termed barrowes. In the midland parts of England they are called lowes, and are commonly held to be places of sepulture. Mr. James Chaloner,* during his abode in the isle, caused one of these to be opened, in which were found fourteen rotten urns, or earthen pots, placed with their mouths downwards, and one more neatly than the rest in a bed of fine white sand, containing nothing but a few brittle bones (as having passed the fire), but no ashes left discernible. Some of these are environed with great stones, pitched end-ways in the earth, and some of the urns found enclosed in coffins of stone, one coffin containing divers of them.

The Isle of Man hath, ever since its first plantation, been reputed a monarchical state; and whoever is of right Lord of it, may not only use the title of king, but may cause himself to be crowned with a crown of gold, though it is not improbable that in their first and original installations they made use of a crown of iron, as has been heretofore done by the Kings of England, and as Charles IV., Emperor of Germany, was crowned at Milan, anno 1334.

The Kings of Man have now of a long time waved their title of king, and instead thereof assumed the title of Lord; but they still retain almost all the *jura regalia* they enjoyed heretofore. They have still power of life and death, to banish or condemn to perpetual imprisonment, to raise men and money, to place or displace any officer in the island at their own pleasure; and all fines and forfeitures, in cases of treason, felony, and *felo de se*, do belong to them. The greatest difference betwixt a King and Lord of Man is that the kings were crowned, whereas the lords now are only publickly proclaimed and installed. The kings created barons, made knights and esquires; but the lords never confer any titles of honour. The Kings of Man in old times, according to the Manks

* *Descr. of the Isle of Man*, p. 10.

tradition, claimed the whole island, and all the revenues thereof, as belonging to the crown. The inhabitants had no right to any inheritance in the island, but were only tenants-at-will, and held their lands of the king for the performance of certain duties and services; and this tenure they called "The holding by the straw," which was first changed into leases for three lives during the late civil wars, thereby to augment the lord's revenues,—the tenants being then obliged to pay yearly a quit-rent and a fine at renewing. The kings of this island have at different times been tributaries both to the Kings of England, Scotland, and Norway; and were obliged, in token of their subjection to these states, to pay a certain homage at the coronation of any of the princes of these kingdoms.

They have made many wars in attempts to enlarge their dominions beyond the confines of this little island, not only in Venedotia, against the King of North Wales (especially in Anglesey), but also in Ireland, where Godred,* son to Olave, King of Man, was crowned King of Dublin, and subdued a great part of Leinster, but left it not to his successors.

Likewise, for some years, by the favour and aid of Magnus, King of Norway, they had under their subjection some, if not all, the islands on the west part of Scotland,† which are called Hebrides; and upon this account stiled themselves Kings of Man and of the Islands. But Alexander, King of Scotland, anno 1266, not only recovered these islands, but reduced the Isle of Man itself to his subjection, and placed petty kings or princes therein.

The possession of this island did without any interruption continue in the name and family of the Stanleys for 246 years, the grant thereof, together with the patronage of the bishopric, having been given by Henry the Fourth, by letters patents, to Sir John Stanley and his heirs, in the year 1403. And during

* *Chron. of Man*, anno 1147.

† Hollinshed, p. 293.

our late civil wars, in the year 1649, the Lord Fairfax, Captain-general of the Parliament's Forces, obtained a grant of the said island from the Parliament of England, the then Earl of Derby's estate being confiscate for bearing arms for the King against the Parliament, and himself beheaded at Bolton. But it was afterwards restored to the family of Derby, who are the present lords of this island.

The supream and principal officers in this island are only five in number, and they constitute the Lord's Privy Council. They are the Governour of the Island, the two Deemsters, the Controller, and the Receiver-general. They all of them hold their offices *durante bene placito*, and are obliged to be constantly resident in Castletown, that they may be ready to advise and consult with the lord upon any emergent occasion. The governor has the whole command of the island under the lord. The Deemsters are their judges, both in civil and criminal cases. They are always chosen out of the natives by the lord,—it being necessary they should understand and speak the Manks language, that they may give sentences in courts and understand the pleadings of the plaintiffs and the defendants before them. They are only two in number, and divide the island betwixt them,—the one having jurisdiction over the north part, the other over the south.

The controller's office is to call the receiver-general to an account once every quarter. He is also clerk of the rolls, and has the pension belonging thereto. The receiver-general is by his place to receive all the rents due to the Lord of the Island from the inferior collectors.

To these are subordinate some other officers, as the twenty-four Keys of the island, a water-bailiff, the lord's attorney-general, the coroners, and the moora. The water-bailiff is, as it were, admiral of the island. His office is to seize on all wrecks at sea for the lord's use, and to take care of all business relating to the herring-fishing.

The attorney-general is to plead all the causes in which the Lord of the Island is concerned, and all the causes of widows and infants.

The Keys of the island are so called because they are to lay open and discover the true ancient laws and customs of the island. They are chosen by the Lord himself out of the natives, and though they, together with the Deemsters, hold their offices but *durante bene placito*, yet are they seldom turned out during their lives. They are always assisting to the Deemsters in the determining of cases of great difficulty, and from the sentences of these there is commonly no appeal. No new law can be made, or custom introduced or abolished, but by the consent of the Deemsters and the twenty-four Keys of the island. These Keys write down all the customs and statutes of the island for the help of their memory, that they may be the better enabled to give sentence when called to consult on any of these matters. As to the number of the Keys Mr. Camden has been misinformed, for he says, "they are only twelve," whereas they are twenty-four in number. 'Tis true, that since the time of the antient Orrys, they have not been constantly this number—that depending on the pleasure of the Lord of the Island; but there is no ground to believe they were ever so few as twelve, and they have been for the most part twenty-four.

The coroners or crownors in Man (who in the Manks language are called *annos*) are the same as our sheriffs in England, and each of them has under him another officer, who is, as it were, under-sheriff, and is called a lockman. The number of the coroners is according to the number of the sheedings, which are six; every sheeding hath its coroner. The moors are the lord's bailiffs, to gather up his rents in that sheeding where they reside, and to pay the same to the receiver-general.

It is customary in this island, and that from all antiquity,

that some of the clergy be present and assist at the court of gaol-delivery ; the bishop himself being present there when in the island. The evidence against delinquents is first to be taken by spiritual officers, and by them testified to the temporal court. But they are obliged to remove when any sentence of death is to be pronounced. No person guilty of manslaughter is allowed the benefit of clergy, nor can be saved but by the Lord of the Island's pardon. No execution of any malefactor is to be in the Passion week. No merchant can transport money out of the island without license ; neither without license can any native go out of the island. If any one do force or ravish a woman, if she be married he is to suffer death ; but if a maid or single woman, the Deemster gives her a rope, a sword, and a ring, and she has it put in her choice, either to hang him with the rope, or to cut off his head with the sword, or to marry him with the ring. In former times women malefactors were put in a sack and sewed up, and so flung from a rock into the sea, as Mr. Camden says ; but now the women are hanged as the men ; only, witches are burnt. If any man have a child by a woman, and within two years after marries the woman, the child is legitimated by the customary laws. If a woman bring forth a dead child, the child is not to be buried in the churchyard except the mother take her oath that she has received the sacrament since the quickening of the child. All the swine, of what age soever, belonging to felons, are the Lord's ; and all their goats do belong to the Queen of Man. No Act of Parliament made in England doth bind the King's subjects in the Isle of Man, unless the said island be therein expressly named. The Isle of Man being within the fee of the King of England, the Manksmen are adjudged to be the King's natural subjects born, and are capable of inheriting lands in England.

The religion professed in this island is exactly the same

with the Church of England. The Manksmen are generally very respectful to their clergy, and pay their tithes without the least grudging. They own St. Patrick for their apostle, and hold him in greatest veneration. Next to him they honour the memory of St. Maughold, one of their bishops, whose feast they never fail to celebrate twice a-year. The Bible was translated into the Manks tongue by Dr. Philips, Bishop of Man, but by reason of his death it never came to the press ; so that the ministers read the Scriptures to the people in the Manks language out of the English.*

There have been three monasteries in this isle, the chief of which was the Monastery of Russin in Castletown, the common burying-place of the Kings of Man, which, by the ruins thereof, appears to have been a goodly fabrick. There was also the Priory of Douglas, and a house of the Friars Minors at Brinnaken. Besides these monasteries there were several others without the kingdom, upon which the Kings of this Isle conferred titles or lands within the island, as the Priory of St. Bees, or de Sancta Bega, in Cumberland ; upon the Abbey of Whittern or Candida Casa in Galloway of Scotland ; and upon the Abbey of Banchor in Ireland. For this cause the prior and abbots of these houses were barons of Man, and were obliged to give their attendance as such upon the kings and lords thereof when required.

As to the bishoprick of Man, Mr. Camden saith, "That it was founded by Pope Gregory the Fourth about the year 140, and that the bishop thereof was named Sodorensis, from a little island near Castletown in the Isle of Man, where the Episcopal see was instituted." This error of Mr. Camden's is confuted by the authority not only of the Irish and Manks tradition concerning their first conversion to Christianity, but likewise of all the historians that have wrote the life of St. Patrick, who is generally believed to

* The Bible was first printed in Manx in 1772.

have converted that island to Christianity. They affirm * that St. Patrick, having converted the island about the year 447, left one Germanus bishop thereof; and after his death consecrated two other bishops to succeed him, whose names were Conindrius and Romulus, fellow bishops; and to them succeeded one St. Maughold. This is confirmed by the testimony of the learned antiquary Bishop Usher.†

Besides these four, there is another Bishop of Man mentioned by Boethius‡ and Hollinshed,§ whose name was Connanus, and who had been tutor to Eugenius the Fifth, King of Scotland, who began to reign A.D. 684, which was above 130 years before Gregory the Fourth sat in St. Peter's chair—so that this bishoprick appears to be near 400 years of greater antiquity than Mr. Camden makes it. These bishops above named were called Bishops of Man only, and not Bishops of Sodor, for that bishoprick was not founded till near 400 years after; and the Bishops of Man were never called Bishops of Sodor till after the union of the two bishopricks Sodor and Man. Mr. Camden's mistake may proceed from confounding the bishopricks of Sodor and Man, making them one and the same, whereas they were quite distinct. The bishoprick of Sodor was indeed first instituted by Pope Gregory the Fourth, about the time that Mr. Camden places the foundation of the bishoprick of Man. But it is placed in the Isle Iona, or St. Columb's Isle, corruptly called Colm-kill, a little island among the Hebrides, belonging to Scotland. This new erected title of Sodor the bishops of the Western Isles possessed solely until the year 1098, that King Magnus of Norway, conquering the Western Isles and the Island of Man, united the two bishopricks of Sodor and Man; which continued so united for the space of 235 years, till the English were fully possessed of the Isle of Man in

* Jocelin, *Vita Pat.*, c. 92.

† Boethius, *Hist. Scot.*, p. 114.

‡ Usher, *Antiq. Br.*, c. 6, p. 644.

§ Hollinshed, p. 144.

1333. During this union, the bishops always stiled themselves Bishops of Sodor and Man ; but before the uniting of the bishopricks, the Bishops of Man were never stiled bishops of Sodor.

The Bishops of Man were heretofore looked upon as barons, and were always to assist at the inauguration of a new King or Lord of Man, and they are to pay their homage to him for the temporalities they enjoyed. The bishop hath his own particular court, where the Deemsters of the island sit judges. The bishop himself hath no hand in the assessment of the fines in his own court, yet has he all the fines and perquisites, after they are assessed by the Deemsters and other officers of the lord's that are present. This particular privilege the Bishop of Man has at this day : that if any of his tenants do commit felony, and be brought to the bar of the court of the gaol-delivery, with the rest of the felons, before the governor and Deemster, the bishop's steward may demand the prisoner from the bar, and he shall have him delivered to be tried at the bishop's court. The forfeitures of lands of any delinquent holding of the bishop do belong to him, but the delinquent's goods and person are at the lord's disposal. The abbots of this island were allowed the like privileges. The Bishop of Man keeps his residence in the village called Bal-curi. The bishoprick is under the jurisdiction of the Archbishop of York. During the Norwegian conquest they were under the jurisdiction of the Metropolitan of Norway, which is Drontheim. When the bishoprick falls void the Lord of the Island names a bishop, and presents him to the King of England for his royal assent, and then to the Archbishop of York for his consecration. This bishop has no voice in the upper House of Parliament, but is allowed to sit uppermost in the lower house of convocation in England.

The clergy here are generally natives, and have had their whole education in the island. They are not anyways taxed

with ignorance or debauchery : they have all a competent maintenance—at least fifty or sixty pounds a-year. The ministers, who are natives, have always the addition of Sir (unless they be parsons of the parishes, which are but few, most of the parsonages being impropriated to the lord of the isle, or the bishop); as thus, Sir Thomas Parr, minister of Kirk Malew. But if they have the title of parson, then they are only called Mr., as Mr. Robert Parr, parson of St. Mary of Ballaugh.





SPEED'S HISTORY.

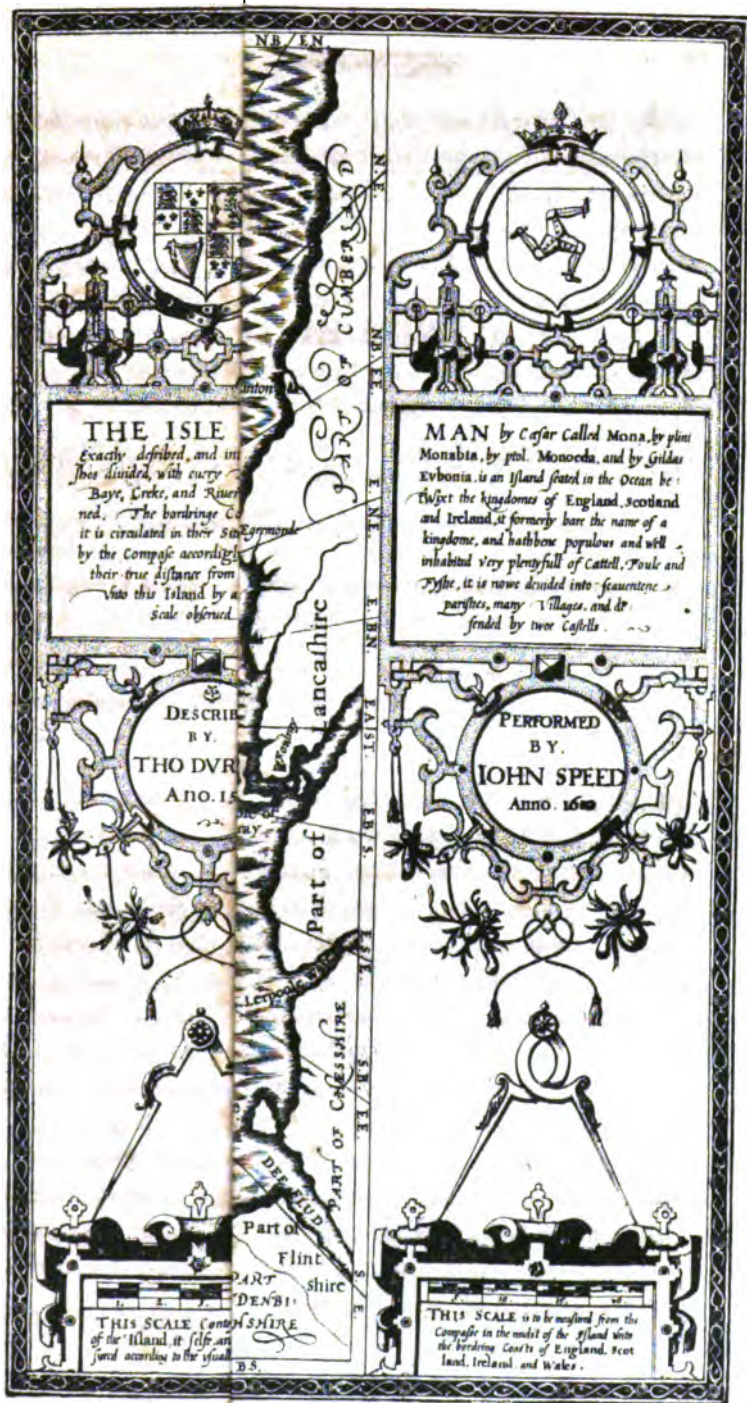


HISTORY OF THE ISLE OF MAN, BY JOHN SPEED.

Extracted from *The Theatre of the Empire of Great Britaine*, 1627.

The Theatre of the Empire of Great Britaine ; as also, A Prospect of the most Famous Parts of the World. By John Speed. A briefe description of the Civill Warres, etc. The Invasions of England and Ireland, etc. The Theatre of Great Britain, etc. Are to be sold in Pope's Head Alley by G. Humble. London, 1627. Royal folio.

THIS appears to be the third edition, the first in 1611, and the second in 1614. This work contains numerous engraved plates of various dates. Man Island is in Book i. chap. 46, pp. 91-92 giving a description of it. A table of the Towns, Villages, Castles, Rivers, and Havens ; also, A Chronicle of the Kings of Man. On the back of pages 91 and 92 is a map, "Described by Tho. Durham, Ano. 1595, Performed by John Speed anno 1610." Durham's map is the oldest of the island, and shows the existence of lakes in the northern district, of which Mirescogh was the most important. It formed one of the maps of Blaeu's *Atlas*, published at Amsterdam in 1667, and was copied on a reduced scale by Daniel King, 1656, for Chaloner's *Short Treatise of the Island*. A copy of this map is also given in the reprint of Chaloner's *Treatise*, Manx Society, vol. x. 1863.



THE ISLE

Exactly described, and in
ishes divided, with every
Bay, Creek, and River
ned. The bounding Co
it is circumscribed in their several
by the Compasse according
their true distance from
this Island by a
Scale observed.

DESCRIBED
BY
THO DWR
Ano. 1607

MAN by Caesar Called Mona, by plini
Monabia, by pto. Monocodia, and by Gildas
Evbonia. is an Island situate in the Ocean be
twixt the Kingdomes of England, Scotland
and Ireland, it formerly bare the name of a
kingdome, and hath bene populous and well
inhabited very plentyfull of Cattell, Poule and
Fishe, it is now divided into seauentene
parishes, many Villages, and de
fended by two Castles.

PERFORMED
BY
JOHN SPEED
Anno. 1607

THIS SCALE is to be measured from the
Compass to the west of the Island with
the bounding Courts of England, Scot
land, Ireland, and Wales.

The account of the Isle of Man is an abridged one from Camden, to which is added a Table of the Towns, Villages, etc. The abridged Chronicle of the Kings of Man is also from Camden, with slight additions. The correct dates will be found in Oliver's *Monumenta*, vol. i, Manx Society, 1860.



MAN ILAND.

THE Ile of Man is termed by Ptolemy, *Moneda* ; by Pliny, *Monabia* ; by Orosius, *Menauia* ; by Beda, *Menauia secunda*, and by Gyldas, *Eubonia*, and *Manaw*. The Brittaines name it *Menow* ; the Inhabitants *Maninge* ; and we Englishmen, *The Ile of Man*. It boundeth North-ward vpon Scotland, South-ward vpon the Ile of Anglesey, East-ward vpon part of Lancashire, and West-ward vpon the Coast of Ireland.

(2) The forme is long and narrow : for from Cranston to the Mull-hils, where it is longest, it onely stretcheth it selfe to twenty-nine miles ; but from the widest part, which is from Peele-Castle to Douglas-point, are scarce nine ; the whole compasse about is fourescore and two miles.

(3) The aire is cold and sharpe, being bordering vpon the Septentrionall parts, and for her shelter hauing but a wall of water. They haue few woods ; onely they light sometimes vpon subterranean trees buried under the ground, by digging vp the earth for a clammy kinde of turfe, which they vse for fuell.

(4) The soile is reasonable friutfull both for cattle, fish, and corne ; yet it rather commendeth the paines of the people then the goodnes of the ground ; for by the industry of the Inhabitants it yeeldeth sufficiencie of euery thing for it selfe, and sendeth good store into other countries, It hath fields (by good manuring) plentious of barley and wheat, but especially of oats ; and from hence it comes that the people eate most of all oaten-bread. It beares abundance of hempe and flaxe, and is full of mighty flockes of sheepe and other cattle : yet are they smaller in body then wee haue in England, and are much like to the cattle in Ireland that are neighbouring vpon it.

(5) This commoditie makes this Iland more happie then

wee are here : for the people are there free from vnneccessary commencements of suites, from long and dilatory pleas, and from friuolous feeing of lawyers. No iudge or clerks of the court take there any penny for drawing instruments, or making of processes. All controuersies are there determined by certaine Iudges, without writings or other charges, and them they call Deemsters, and chuse forth among themselves. If any complaint be made to the magistrate for wrongs eyther done or suffred, he presently taketh vp a stone, and fixeth his marke vpon it, and so deliuereth it vnto the party plaintiffe, by vertue of which he both cals his aduersary to appearance, and to produce his witnesses. If the case fall out to be more litigious, and of greater consequence then can easily be ended, it is then referred to twelue men, whom they terme The Keyes of the Iland. Another happinesse enricheth this Iland, namely the security and gouernment thereof, as being defended from neighbour enemies by souldiers that are prest and ready ; for on the south-side of the ile stands Bala-Curi (the Bishop's chiefe place of residence) and the Pyle, and a block-house standing in a little iland, where there is a continuall garrison of souldiers. And it is so well managed for matter of rule and ciuill discipline, that euery man there possesseth his owne in peace and safetie. No man liues in dread or danger of losing what he hath. Men are not there inclined to robbing or theeuing, or licentious liuing.

(6) The inhabitants of this iland are for the most part religious, and louing to their pastors, to whom they do much reuerence and respect, frequenting duly to diuine seruice, without diuision in the church or innouation in the common-weale. The wealthier sort, and such as hold the fairest possessions, doe imitate the people of Lancashire, both in their honest carriage and good house-keeping. Howbeit the common sort of people, both in their language and manners,

come nighest vnto the Irish, although they somewhat relish and sauour of the qualities of the Norwegians.

(7) Things not worthy to be buried in the graue of obliuion are, that this Iland in the midst thereof riseth vp with hils, standing very thick; amongst which the highest is called Sceafull, from whence vpon a cleere and faire day, a man may easily see three kingdomes at once; that is, Scotland, England and Ireland. This Ile prohibits the customary manner of begging from doore to doore, detesting the disorders, as well ciuill as ecclesiasticall of neighbour nations. And last, not least, that deserues to be committed to memory, is, that the women of this country, wheresoeuer they goe out of their doores, gird themselues about with the winding-sheets that they purpose to be buried in, to shew themselues mindefull of their mortalitie: and such of them as are at any time condemned to dye, are sowed within a sacke, and flung from a rocke into the sea.

(8) The whole Ile is diuided into two parts, South and North, whereof the one resembleth the Scottish in speech, the other the Irish. It is defended by two castles, and hath seaunteene parishes, fve market townes, and many villages.

A TABLE OF THE TOWNES, VILLAGES, CASTLES, RIUERS,
AND HAUENS WITHIN THE ILE OF MAN, ALPHABETICALLY GATHERED.

Kirk Andrew.	Friry Bewmakan.	Chappell.
The point of Aire.	Kirk Bridge.	Clanmoy flu.
	Kirk Brodon.	Cobbe Borne.
Baladoul.		Corte.
Balalough.	Caltreggh.	Cranston.
Kirk Balalough.	The Calfe of Man.	
Balicaken.	Castle Towne Bay.	Dauby point.
Balisaly Abbey.	Kirk Christ.	Dauby Towne.
Balisaly Towne.	Kirk Christ.	Douglas point.

DOUGLAS towne.	Kirk Magh-haul.	Portell Morrey.
Douglas hauen.	Kirk Magh-hauls head.	Portwick.
	Malarlough.	
Egnes.	Kirk Mali.	Ramsway.
	Kirk Migh-hill.	RAMSEY towne.
Fleahik.	Kirk Migh-hill flu.	Ramsey hauen.
	Saint Migh-hills Island.	RVSHIN Castle.
Glan-Brow.	Min-hughe.	
Glan-Cam.	Kirk Mortowne.	
	The Mull-hills.	Scarthlat.
Kirk Iarman.		Shellack point.
Ieorby point.	Neb flu.	Snafeld.
Saint Iohns Chappell.	The Nunnery.	Solbe-mouth.
		Solbe flu.
Saint Katherins		Spalorck.
Chappel.	Kirk Onkon.	The Stack.
Kirk Kerbrey.		Kirk Stanton.
	Kirk Patriark.	
The point Lang-nouse.	Kirk Patriark of the	Vark.
Laxi-baye.	Peel.	
Laxi-point.	PEEL Towne.	Watch-hill.
LAXITOWNE.	Peel-Castle.	The white Water.
Kirk Lennon.	Polt Bash.	Blacke Water.
Loughe.	Port-Earn.	Whetston.

It is here very pertinent to the purpose, to insert a small history of this Iland, that the atchieuements heretofore had, may not be vtterly buried, although they are waxen very old, and almost torne from remembrance by the teeth of Time. It is confessed by all, that the Britaines held this Iland, as they did all Britaine. But when the nations from the North ouerflowed these South parts, like violent tempests, it became subiect to the Scots. Afterwards, the Norwegians who did most hurt from the Northerne Sea by their manifold robberies, made this Iland and the Hebrides to be their haunt, and erected Lords and petty Kings in the same, as is expressed in this chronicle, written (as is reported) by the Monkes of the Abbey of Russin.

A CHRONICLE OF THE KINGS OF MAN.

Anno Dom. 1065. Edward, of blessed memory, King of England, departed this life, and Harald the son of Godwyn succeeded him in the kingdome; against whom Harold Harfager (King of Norway) came into the field, and fought a battle at Stainford-bridge: but the English obtaining the victory, put them all to flight. Out of which chase Godred, surnamed Crovan, the sonne of Harald the Blacke of Iseland, came vnto Godred the sonne of Syrric, who raigned then in Man, and honourably receiued him.

(2) The same yeere William the Bastard conquered England, and Godred the son of Syrric died, his sonne Fingal succeeding him.

(3) An. 1066. Godred Crouan assembled a great fleet, and came to Man, and fought with the people of the land, but receiued the worst, and was ouercome.

The second time renewing his forces and his Fleet, he sailed into Man, and ioyned battle with the Manksmen, but was vanquished as before, and driuen out of the field. Howbeit, what hee could not at first bring to passe with power in those two seuerall onsets, he afterward effected by policie. For the third time gathering a great multitude together, he arriued by night in the hauen called Ramsey, and hid three hundred men in a wood, which stood vpon the hanging hollow brow of an hill called Sceafull. The sun being risen, the Manksmen put their people in order of battle, and with a violent charge encountered with Godred. The fight was hot for a time, and stood in a doubtfull suspense, till those three hundred men starting out of the ambush behinde their backes, began to foile the Manksmen, put them to the worst, and forced them to flie. Who seeing themselues thus discomfited, and finding no place of refuge left them to escape, with pittiful lamentation submitted themselues vnto Godred,

and besought him not to put to the sword such poore remainder of them as was left alieue. Godred having compassion on their calamities (for he had been nursed for a time and brought vp among them), sounded a retrait, and prohibited his host any longer pursuit. He being thus possessed of the Ile of Man, dyed in the Iland that is called Ile, when he had raigned sixteene yeeres. Hee left behinde him three sonnes, Lagman, Harald and Olaue.

(4) Lagman the eldest, taking vpon him the kingdome, raigned seauen yeeres. His brother Harald rebelled against him a great while ; but at length was taken prisoner by Lagman, who caused his members of generation to be cut off, and his eyes to be put out of his head, which crueltie this Lagman afterwards repenting, gaue ouer the kingdome of his owne accord, and wearing the badge of the Lord's Crosse, tooke a iourney to Ierusalem, in which he dyed.

(5) An. 1075. All the Lords and nobles of the Ilands hearing of the death of Lagman, dispatched ambassadours to Murecard O-brien, King of Ireland, and requested that hee would send some worthy and industrious man of the bloud royall to be their King, till Olaue the son of Godred came to full age. The King yeelding to their request, sent one Dopnald the son of Tade, and charged him to gouerne the kingdome (which by right belonged to another), with lenitie and gentleness. But after he was come to the crowne, forgetting, or not weighing, the charge that his lord and master had giuen him, swayed his place with great tyrannie, committing many outrages and cruelties, and so raigned three yeeres : till all the princes of the Ilands agreeing together, rose vp against him, and made him flie into Ireland.

(6) An. Do. 1111. Olaue, the son of Godred Crouan aforesaid, began his raigne, and raigned forty yeeres a peaceable prince. He took to wife Affrica, the daughter of Fergus of Galway, of whom he begat Godred. By his concubines he

had Raignald, Lagman, and Harald, besides many daughters, whereof one was married to Summerled, Prince of Herergaidel, who caused the ruine of the kings of the islands. On her he begat foure sons, Dulgal, Raignald, Engus, and Olaue.

(7) An. Dom. 1144. Godred, the son of Olaue, was created King of Man, and raigne'd thirty yeeres. In the third year of his raigne the people of Dublin sent for him, and made him their king, which Mure-card King of Ireland maligning, raised war, and sent Osibeleigh his halfe brother by the mother's side with 3000 men at armes to Dublin, who by Godred and the Dublinians was slaine, and the rest all put to flight. These atchieuements made, Godred returned to Man, and began to vse tyranny, turning the noblemen out of their inheritances. Whereupon one called Thorfin (Otter's sonne), being mightier then the rest, came to Summerled, and made Dulgal (Summerled's son) king of the Ilands: wherof Godred, hauing intelligence, prepared a nauy of 80 ships to meet Summerled. And in the year 1156 there was a battle fought at sea on Twelfth day at night, and many slain on both sides. But the next day they grew to a pacification, and diuided the kingdome of the Ilands among themselues. This was the cause of the ouerthrow of the kingdome of the Iles.

(8) Ann. 1158. Summerled came to Man, with a fleet of fifty-three saile, put Godred to flight, and wasted the Iland. Godred vpon this crossed ouer to Norway for aide against Summerled. But Summerled in the meane time arriuing at Rhinfrin, and hauing gathered together a fleet of 160 ships, coueting to subdue all Scotland, by the iust iudgement of God was vanquished by a few, and both himselfe and his sonne slaine, with an infinite number of people.

(9) The fourth day after, Raignald began to raigne, but Godred comming vpon him out of Norway with a great multitude of armed men, tooke his brother Raignald, and bereft him both of his eyes and genitall members. On the

fourth ides of Nouember, An. Dom. 1187, Godred King of the Ilands dyed, and his body was translated to the Ile of Ely. He left behinde him three sonnes, Raignald, Olaue, and Yuar. He ordained in his life time that Olaue should succeed him, because he onely was born legitimate. But the people of Man seeing him to be scarce ten yeeres old, sent for Raignald, and made him their king. This caused great diuision, and many turbulent attempts betweene the two brethren for the space of thirty-eight yeers ; which had no end, till at a place called Tnigualla there was a battle struck between them, wherein Olaue had the victory, and Raignald was slaine. The Monks of Russin translated his body vnto the Abbey of S. Mary de Fournes, and there interred it in a place which himselfe had chosen for that purpose.

(10) An. 1230. Olaue and Godred Don (who was Raignald's sonne) with the Norwegians came to Man, and diuided the kingdome among themselues. Olaue held Man, and Godred being gone vnto the Ilands, was slaine in the ile Lodhus. So Olaue obtained the kingdome of the Isles. Hee dyed the twelfth calends of Iune, anno 1237, in S. Patrick's Iland, and was buried in the Abbey of Russin.

(11) Harrold his sonne succeeded him, being foureteene yeeres of age, and raigned twelue yeeres. In the yeere 1239, he went vnto the King of Norway, who after two yeeres confirmed vnto him, his heyres and successours, vnder his seale, all the Ilands which his predecessors had possessed.

(12) An. 1242. Harrold returned out of Norway, and being by the inhabitants honourable receiued, had peace with the kings of England and of Scotland. The same yeere hee was sent for by the King of Norway, and married his daughter. In the year 1249, as he returned homeward with his wife, hee was drowned in a tempest neere vnto the coasts of Radland.

(13) An. Dom. 1249. Raignald the sonne of Olaue, and brother to Harrold, began his raigne, and on the thirtieth day

thereof was slaine by one Yuar a knight, in a meadow neer vnto the Holy Trinitie Church, and lyeth buried in the church of S. Mary of Russin.

(14) In the yeere 1252, Magnus, the son of Olaue, came to Man and was made king. The next yeere following he went to the King of Norway, and stayed there a yeere.

(15) In the yeere 1265, Magnus (Olaue's sonne), King of Man and of the Ilands, departed this life, at the Castle of Russin, and was buried in the Church of S. Mary of Russin.

(16) In the yeere 1266 the kingdome of the Ilands was translated, by reason of Alexander King of Scots, who had gotten into his hands the Westernne Ilands, and brought the Ile of Man vnder his dominion, as one of that number.

(17) An. 1340. William Montacute Earle of Salisbury wrested it from the Scottish by strong hand and force of armes : and in the yeere 1393 (as Thomas Walsingham saith) he sold Man and the crowne thereof vnto William Scroope for a great summe of money. But hee being beheaded for high treason, and his goods confiscate, it came into the hands of Henry the Fourth, King of England, who granted this Iland vnto Henry Percy Earle of Northumberland. But Henry Percy entring into open rebellion the fift yeere following, the king sent Sir Iohn Stanley and William Stanley to seize the Ile and Castle of Man, the inheritance whereof he granted afterwards to Sir Iohn Stanley and his heires by letters patents, with the patronage of the bishopricke, etc. So that his heires and successours, who were honoured with the title of Earles of Darby, were commonly called Kings of Man.



DUGDALE'S MONASTICON ANGLICANUM.

ACCOUNT OF RUSHEN ABBEY—ISLE OF MAN.

Extracted from Dugdale's *Monasticon Anglicanum*, edited by CALEY, ELLIS, and BANDINEL, 1846; to which are added, in an Appendix, translations of the Synodal Statutes of Bishops Simon, Mark, and Russell, with those of Bishop Wilson.

Monasticon Anglicanum: a History of the Abbeys and other Monasteries, Hospitals, Frieries, and Cathedral and Collegiate Churches, with their dependencies in England and Wales. By Sir William Dugdale and Roger Dodsworth. London, 1655-61-73. Folio—3 volumes—Plates.

THE first edition of this work, which contains chiefly the foundation-charters of the monasteries at their first erection. An abridged edition, in English, by Captain John Stevens—London 1718-22-23—folio—three volumes. A new edition, with a large accession of materials, by John Caley, F.R.S., Sir Henry Ellis, F.R.S., and the Rev. B. Bandinel, D.D.—London, 1817-30—folio—eight volumes—with numerous plates by John Coney. A new edition by the same in 1846, in eight volumes, folio. From this edition, pp. 250-257, vol. v., the present reprint is made, to which are added translations of the Synodal Statutes of Bishop Simon (A.D. 1229), Bishop Mark (A.D. 1291), with Bishop Russell's additions (A.D. 1350), by Dr. Oliver, as printed in his *Monumenta*, vol. iii. (Manx Society, vol. ix., 1862). The Translation of the Charter of the Bishopric of Man in 1505, with a Computus of the Demesne Lands of Rushen Abbey, A.D. 1539, is printed in the third volume of Dr. Oliver's *Monumenta*.

RUSSIN OR RYSHEN ABBEY, IN THE ISLE OF MAN.

OUR notices of Russin Abbey are few and scanty. Gibson, in his edition of Camden, says it was otherwise called Bally Sally Abbey.*

Tanner informs us that "a religious foundation is said to have been begun here, A.D. 1098, by Mac Manis, governor of the Isle; but Olave, King of Man, giving some possessions here to the abbey of Furness, in Lancashire, † Ivo or Evan, abbot there, built a Cistercian abbey here, A.D. 1134, to the honour of the Blessed Virgin, and made it subordinate to Furness. A.D. 1192 the monks removed to Duffglass or Douglass, where they continued four years, and then returned to Russin, ‡ and flourished there till some time after the suppression of such houses in England; the Reformation here being not so early as in England, and this being the *latest* dissolved monastery in these kingdoms."

William of Worcester makes the following mention of Russen in his *Itinerary*, as published by Nasmyth, p. 312:—

"Castrum monasterii de Russyn cum iij monachis. Monasterium de Russyn scitum est in le south eest part insulæ."

In a "History of the Isle of Man" (4to, Manchester, 1783), subjoined to *Memoirs of the House of Stanley*, are a few particulars respecting this abbey, which is said to have consisted of an abbot and twelve monks, who at first were meanly endowed, and lived mostly by their labour; but in process of

* Cam. Brit. edit. 1722, p. 1448.

† These were before given to the abbot and convent of Rievaulx, but they did not build upon it (*Mon. Angl.*, former edit. tom. i. p. 710).

‡ Thus far the testimonies of fact will be found in the excerpts from the *Chronicles of the Isle of Man*, in the Appendix, Num. I. The boundaries of the lands noticed by Tanner will be found in the Appendix, Num. II.

time they had good revenues. It is added that in the records thereof it is found that John Fargher was Abbot of Rushen and deputy-governor; and in a piece of timber, in Kirk Arbory, which separates the church from the chancel, that Thomas Radcliffe was abbot. These abbots were barons of the island, held courts for their temporalities in their own names, might demand a prisoner from the King's Court, if their own tenant, and try him by a jury of their own tenants, as the steward of the abbey-lands may do at this day. The chapel was the largest place of worship in the island except the cathedral.

RUSSINENSIS ABBATIA IN INSULA MANNIÆ CELLA
FURNESIENSIS CŒNOBII.*

NUM. I.

[Ex chronicis de Insula Manniæ in Bibl. Cottoniana sub effigie Julii, A. vii.]†

Anno Domini M.C.XII. fundata est abbatia sanctæ Mariæ Saviniensis.

Eodem anno fundata est abbatia sanctæ Mariæ de Furnes.

Anno Domini M.C.XXXIII. fundata est abbatia sanctæ Mariæ Rievallia.

Anno Domini M.C.XXXIIIJ. fundata est abbatia sanctæ Mariæ de Caldra.

Eodem anno fundata est abbatia de *Russin* (in Insula Manniæ).

Anno Domini M.C.XXXIX. fundata est abbatia Sanctæ Mariæ de Meilros (in Scotia).

* Cam. Brit. *ut supra*, pp. 1448, 1449.

† Printed in Oliver's *Monumenta*, vol. i. pp. 144, 146; Manx Society, vol. iv. 1860.

Anno Domini M.C.XLJ. fundata est abbatia Sanctæ Mariæ de Holmcoltran.

Anno Domini M.C.XLIJ. obiit Sanctus Bernardas, primus abbas Clarevallis.

Anno Domini M.C.LXXVJ. Godredus rex Manniæ dedit in oblationem venerabili abbati Silvano partem terræ apud Mirescog, ubi mox monasterium construxit. Sed processu temporis terra tota, cum monachis concessa est abbatie Sanctæ Mariæ de Russin.

Anno Domini M.C.XCII. abbatia Sanctæ Mariæ de Russin translata est ad Dufglas, ibique per quatuor annos habitantes, iterum ad Russin reversi sunt.

Anno Domini M.C.XXXIIJ. Olavus Rex Manniæ dedit Yvoni abbati de Furnes, partem terræ suæ in Mannia ad abbatiam construendum in loco qui dicitur *Russin*. Deditque ecclesiis insularum, terras et libertates, et erat area cultum divinum devotus, et fervidus, tam Deo quam hominibus acceptabilis.*

Synodales quædam Episcopi Sodorensis in Insula Manniæ constitutiones perantiquæ, nunquam ante hæc typis mandatæ; quas ab hoc instituto licet alienas, antiquitatis tamen gratia, et veluti monumentum eo nomine satis insigne, reique ecclesiasticæ studiosis haud ingratum, hoc in loco, post quandam scil. illius insulæ abbatiam, attexendas, et in lucem emittendas duximus.

* At the end of these historical notices, Dugdale, in the former edition of the *Monasticon*, has printed the constitution of the bishopric of Man. So far, indeed, the see appears to have been connected with Furness and Rushin, that from the former of these abbeys the bishops of Man were wont to be chosen. By an Act of Parliament of the 33d Hen. VIII. [1541-2], cap. 81, the bishoprics of Chester and Man were dissevered from the province of Canterbury, and made a part of the province of York.

[Synodal Statutes and Constitutions of the Diocese of Sodor, made by Simon, Bishop of Sodor, in A.D. 1229.]

Hæc sunt Statuta Sinodalia et Constitutiones Sodoriensis Diocesis in Insula de Mann, per reverendum patrem Simonem Sodorensem Episcopum, ibidem confecta et constituta anno Domini millesimo ducentesimo vigesimo nono [A.D. 1229].

[A Transcripto Veteri penes v. cl. Joh. Seldenum.]

De Probationibus Testamentorum.

Pro probationibus testamentorum ultra summam triginta duorum denariorum nichil penitus exigatur, sed de eadem summa partem bonorum quamlibet aliquid pauperibus subtrahatur.

De Bonis Intestatorum discedentium.

Bona intestatorum ad arbitrium episcopi diocesani, vel ejus in absentia sui generalis vicarii ministrentur.

De Mortuariis.

In mortuariis principale animal ecclesiæ persolvatur, vacca vel bos vel equus si fuerit ad valorem sex solidorum aut minus. Et quantum ad vestes, si homo mortuarium persolverit ad arbitrium ecclesiæ stabit an vestes aut tres solidos et sex denarios habere maluerit. Et si pauper fuerit, et nulum mortuarium persolverit accipiantur vestes sicuti sunt, et quintus quique denarius ex liberis, et de Gilbogus in bonis possesso ad mortuarii valorem se extendentibus mortuarium ecclesiæ persolvatur. Quod si bona sua ad hoc minimè se extendant, tunc quintus quisque denarius de liberis bonis ecclesiæ persolvatur. Et si quærat, quid est Gilbogus, dicendum est, quod Gilbogus est quis, si unius tantum noctis ætatis extiterit, et ad habendum bona ordinatus aut in bonis possessus existat, si ut dictum est obierit, ecclesia tunc suum

debitum obtinebit. Item præfatus Gilbogus, licet mortuarium persolverit, ultra hoc tamen, tam presbytero et clerico, quam etiam ecclesiæ sua debita contententur. Et si nullum mortuarium persolverit, nichilominus cum eis concordet.

De debitis Clerico persolvendis.

Debita clerico persolvenda sunt hæc. Si homo mortuarium persolvat, clericus habeat ipsius hominis caligas, calceamenta ad precium sex denariorum, et capitium pileum, aut capellum precii majoris vel minoris, sicut ipse homo in die Natalis Domini ambulaverit; item camisiâ, zonam ad unius denarii valorem; bursam ad unius denarii valorem, et cultellum ad unius denarii valorem.

De Aucis, Porcis, Buculis, Vitulis et Pullis.

Aucæ apud festum sancti Michaelis, aut post capiantur, et porci, buculi, vituli et pulli apud festum sancti Martini in liberos recipiantur, et apud Pascha erigantur, rectore ecclesiæ de prædictis porcis, pullis ac buculis in periculo persistente. Excepto quod si iconomi buculos desideraverint habere ad suas efficiendas vaccas lac præbere ipso rectore iconomum causante ad custodiendum illos ac si proprios.

De Defunctis nulla Bona habentibus.

Si vir aut mulier obierit, et nulla bona ad contentandam ecclesiam pro sua sepultura habuerit, tunc ii qui eorum bona habere voluissent, si divites extitissent, videlicet de eorum sanguine propinquiore, ecclesiæ presbytero et clerico, ad illorum humationem contentabunt.

De Lacticiniis.

Si lacticinia in ecclesiam conformiter juxta consuetudinem

non portentur, de una vacca duo denarii, de quatuor capris duo denarii, et de octo ovibus octo denarii persolvantur.

De Electione et Collectione Agnorum Decimalium, Buculorum, Porcorum, et Pullorum.

Cum ad congregandos agnos decimales, buculos, porcos vel pullos procuratores pervenerint, iconomos duos, et procuratores tertium eligant.

De remonentibus Domicilia ac Bona sua ab una Parochia in alteram.

Si vir vel mulier forte ab una parochia in aliam domicilium suum permutaverit, et bona sua secum abduxerit ; si vir vel præter uxorem suam, pueros, lectum, gallum, gallinam, craticulam, et mensulam pistoralem secum asportaverit, et ibidem nisi per tres noctes perseveraverit antequam ab hac luce decesserit, in illa parochia in quam nuper accessit, debita ecclesiastica persolvantur, quamvis bonorum suorum major porcio in altera parochia relinquatur.

De Granis Decimalibus.

In antiquo statuto iconomi grana decimalia, ac si propria arconizabunt, et ad sua fenilia ducebant ac custodiebant, quousque rector, vel ejus procurator ob ea commodius venire posset, forte usque festum Omnium Sanctorum : modernis vero diebus rectores grana decimalia in arconomolis accipiunt ob majorem iconomorum commoditatem.

De Cervisiæ vendentibus.

Si vir vel mulier cervisiam vendendam pandoxaverint, sive communis pandoxator, vel pandoxatrix fuerit, sive non, si duos denarios et obolum de unaquaque pandoxatione accipiat lagunculam decimalem ecclesiæ persolvat.

De Textoribus, sive Textricibus.

Si textor vel texrix tres telas a suis telariis descindat vel decidat, et pro earundem textura solutione percipiat, duos denarios ecclesiæ annuatim inde persolvat; et si centum descindat vel decidat, amplius non persolvat.

De Sumptori debitis.

Sumptor de jure antiquo et statutis veteribus, ab omnibus iconomis garbam de trium ligarum longitudine scilicet frumenti ordii et avenæ annuatim percipere debet, et ad omnem caseorum decimationem, et collectionem, unum agnum electum habere debet, et ad lanæ decimationem unum vellus electum debet obtinere.*

[Synodal Constitution of the Church of Sodor. Ordained in Kirk Braddon Church, March 10, 1291. Mark, Bishop of Sodor.]

Incipiunt constitutiones synodales Sodorensis ecclesiæ, in synodo ordinatæ, celebratæ, et statutæ in ecclesia sancti Bradani in Mannia, sexto idus Marci anno Domini millesimo ducentesimo nonagesimo primo, cui præfuit venerabilis pater, dominus Marcus Sodorensis episcopus.

De Infirmis visitandis. Capitulum primum.

Statuimus ut singuli capellani prompti sint ad infirmos visitandos cum vocati fuerint, ne per eorum negligentiam, aliquos contigerit sine sacramentis ecclesiasticis mori. Et cum ad eos accesserint induti superpelliciis, reverenter corpus dominicum deferant, in pixide ad hoc deputata lintheo albo vel serico cooperta, et tintinnabulo præcedenti in villam ecclesiæ, vel in locos prope ecclesias constitutos. Ad loco verò remota corpus dominicum non deferatur nisi per capel-

* For the translation of these Statutes see Appendix A.

lanum ecclesiæ, capa clausa indutum. Et cum ad eo infirmos accesserint, moneant eos salubriter, et inducant ad veram confessionem et poenitentiam, et testamentum ritè faciendum, nec aliquos sine candela accensa de cera communicet. Et ipsos ad fabricam parochialis ecclesiæ juxta facultates suas, ut aliquod relinquant, diligenter moneant. Ad quæ colligenda et reservanda duo fideles parochiæ, juxta providentiam rectorum ecclesiarum deputenter.

De Indumentis Capellanorum. Cap. 2.

Statuimus ut singuli capellani capis clausis utantur, et aliis indumentis suis ordinibus convenientibus; sed mantellam capellanis omnino interdiciamus: et præcipimus quod capellani omnes, diebus festivis et solemnibus, maximè, capis clausis utantur. Et etiam cum ad capitula, vel ad synodum accesserint. Quod si secus fecerint, illud aliud indumentum inhibitu quod portaverint, fabricæ ecclesiæ sancti Germani, sine aliqua redemptione applicetur.

De Honestate Sacerdotum. Cap. 3.

Præcipimus, quod omnes capellani caveant ne aliquo modo ad tabernas accedant, vel in suis domibus tabernas teneant, quo non sint ebriosi, luxuriosi, litigiosi, sed parati verbo et opere exempla bonæ vitæ, et laudabilis conversationis transmittant in subditos suos. Et quod unusquisque secundum quod sapit, de evangelio et sacra scriptura, articulos quoque fidei plebi suæ exponat; nec non diligenter moneant parochianos suos, ut pueros suos instruant Symbolum Apostolorum, et Orationem Dominicam, cum salutatione beatæ Mariæ virginis.

De Baptismo. Cap. 4.

Capellani caveant ne per negligentiam aliquis infans sine baptismo, quod absit, moriatur, et etiam sub pœna excom-

municationis inhibemus, ne aliquis capellanus pro baptizandis infantibus vel infirmis visitandis aut mortuis sepeliendis præmium aut munus exigat, et quod nullus capellanus tunicas seu crismalia baptizatorum in alios usus convertat quam in usus ecclesiæ, nec mutando tunicam seu crismale unius pueri nec alterius pueri, denuo recipiat sub pœna excommunicationis.

De Castitate Sacerdotum. Cap. 5.

Statuimus quod nullus capellanus focariam et concubinariam alterius capellani vel cujuscunque adulteram in parochia sua permittat, nisi tribus monitionibus præmissis parochiam suam deserat, aut nominatim excommunicet. Quod si non fecerit, sciat se pœnæ excommunicationis subjacere.

De Pœna Transgressorum. Cap. 6.

Districtius inhibemus ne ecclesiarum rectores, vicarii, sacerdotes, vel clerici in sacris ordinibus constituti, publicè vel privatim habeant focarias, unde sinistra poterit oriri suspicio; quod si facere præsumpserint beneficia clericorum taliter viventium in nostra manu capiantur, eisque interdicitur ingressus ecclesiæ, quousque pœnituerint de commisso, et ad nos accesserint pœnitentiam canonicam accepturi. Hanc autem restrictionem non tantum de capellanis parochias regentibus, sed etiam de quibuscunque aliis præcipimus inviolabiliter observari. Personæ vero ecclesiarum qui ausu temerario, vel capellani, qui in ecclesiis publicè concubenarios retinent ministrantes, seu ministraturos, vel in parochiis sustinuerint, ad arbitrium nostrum puniantur.

De Ministerio Clericorum. Cap. 7.

Statuimus item, quod omnes capellani, diaconi, et cæteri ministri altaris, honestè et devotè, sine murmuratione non

capuciis in capitibus, nec tinis vel piliis, aut cirothecis in manibus aut in pede calcaribus, cum tonsura et corona decenti juxta gradus sui dignitatem, ad divinum officium accedant.

De Jejuniis injungendis.

Et præcipimus quod singuli capellani in suis parochiis jejunia quatuor temporum et rogationes, apostolorum vigiliis, sanctorumque festivitates consuetas in dominicis præcedentibus rite denuntient.

De Vicariis, ut respondeant de Ornamentis Ecclesiae.

Statuendo præcipimus, quod omnes vicarii tam de custodia vestimentorum et ornamentorum quam de omnibus aliis ecclesiae, pro rata sua portione respondeant.

De Purificatione post Partum.

Præcipimus ut singuli capellani moneant parochianas suas, ut inducant post puerperium ad ecclesias accedere cum candelis et oblationibus tempore purificationis statutæ, ut infra quindenam minime purificentur.

De Mortuariis Discedentium.

Statuendo pronunciamus, quod de bonis cujuslibet discedentis ecclesia habeat optionem de omnibus, juxta consuetudinem vicinarum provinciarum, excepto uno, cum omnibus indumentis suis et fulcro vel culcitra. Quod si non habeat pirotum vel culcitram, vij. dentur denarii. Et cum quolibet mortuo juxta facultates fiant oblationes, tam in denariis quam in candelis in ecclesia sua parochiali. Et sub pœna excommunicationis inhibemus, ne aliquis mortuus alio loco deferatur sepeliendus, donec missa pro eo fuerit celebrata in ecclesia sua parochiali.

De Intestatis.

Item statuimus, ut cum aliquis intestatus decesserit, quod omnia bona sua sequestrentur in manu episcopi per loci rectorem vel vicarium, donec per episcopum quid debeat fieri fuerit ordinatum. Et nullus executorum bonis discedentium se ingerat, donec coram rectore, aut officiali, vel archidiacono de ultima voluntate doceantur.

De Vicariis Religiosorum.

Statuimus, ut in ecclesiis religiosorum ad proprios usus appropriatis, secundum concilium Lateranense vicarii ordinentur.

De Periculo Parvulorum.

Inhibemus sub pœna excommunicationis, ne aliqua mulier vel uxores parvulos suos in lectulis suis secum collocari permittant antequam ætatis suæ tertium compleverint. Quod statutum ad minus semel in anno, singulis sacerdotibus volumus promulgari.

De Decimis, Primiciis, et Oblationibus.

Sub pœna excommunicationis statuimus, quod omnes dicecesani nostri decimas omnium bonorum suorum, quæ eis de anno in annum renovantur, integrè, plenariè, sine deductione, diminutione aliqua solvant, sicut in Veteri et Novo Testamento præcipitur, videlicet de omni genere bladi, leguminum, porcorum, et fructuum, tam in hortis quam in rure crescentium. Decima autem bladi, leguminis deferatur per parochianos ad domos vel grangias suas, et eadem diligentia eam custodiant qua suam partem, donec rectores ecclesiæ vel sui procuratores de toto decimam recipiant. Item de blado suo non decimato nihil præparent in quantum rectores ecclesiæ, vel suos procuratores scire fecerint. Item statuimus ut de qualibet domo dentur in æstate octodecim casei de me-

lioribus, et octodecim in autumnno facti mundi, salsi, et bene preparati. Item in domibus in quibus fit butirum, detur decima butiri sine aliqua fraude, vel diminutione lactis. Si verò lac diminuatur, vel in alios usus distribuatur, fiat recompensatio de caseo vel butiro. Quod si aliis temporibus anni, caseum vel butirum contingat fieri, de hoc decima integra sine aliqua fraude persolvatur. Item statuimus de lana, agnis, hædis, vitulis, porcellis, pullis equorum, aucarum, de ovis gallinarum, de lino, canabo, fœno, decima integra persolvatur. Et ubi decem animalia decimanda sunt, habeat possessor optionem de duobus, ecclesia verò de reliquis; et ubi sunt nisi novem, detur nonum animal eodem modo sicut prius. Et si fuerint undecim detur nisi unum. Quod si fuerint unum vel duo, seu tria aut quatuor, pro singulis capitibus vitulorum et pullorum, detur denarius: pro agnibus verò et hædis quadrans, pro porcellis obolus. Quod si fuerint quinque vel sex, vel citra novem, tunc quintum animal estimetur, et dividatur inter rectorem et possessorem: et in optione rectorum sit an velit redimere, aut dimidium pretii recipere. Item de uno agno vel duobus detur obolus, de tribus vel quatuor, detur denarius: si fuerint quinque vel citra novem, estimetur, prout dictum est. De sex vero, septem vel octo fiat sicut dictum est, de uno, vel duobus, vel tribus, vel quatuor. Si vero undecim vel novem, animal solvatur de porcellis. Si decem vel quinque fuerint, fiat decimatio sicut statutum est de vitulis. Quod si pauciores quinque vel citra novem, pro singulis detur obolus.

De Molendinis, Piscaturis, et aliis minutis Decimis.

Item de molendinis et piscaturis, tam aquarum dulcium quam salsarum, decima integra persolvatur. Item si contingat aliquem oves suas bis in anno tondere, bis decima solvatur. Item de agnis decimatis in sequenti anno tonsis, sine aliqua contradictione decima solvatur. Item de pellibus

agnorum, hædorum, vitulorum, et aliarum bestiarum, omnium immortuarum, et interfectarum, decima integra persolvatur. Item ubi animalia alicujus pascuntur et cubant, tota decima solvatur ecclesiæ loci illius. Quod si loca communibus pasturis sint deputata, tunc decima ecclesiæ parochiali solvatur. Quod si pascant in una, et cubent in alia, decima casei et butiri dividatur. Quod si pascantur in una et cubent in alia, tunc si in aliena parochia tondeantur, et agnos pariant, tunc inter alienam parochiam et propriam parochiam decima dividatur, tam de lana quam de agnis.

Inhibitio ne vendant Animalia ante Decimationem.

Inhibemus sub pœna excommunicationis, ne aliqui agnos, porcellos, pullos, hædos, vitulos, vel aliqua alia animalia decimanda vendant, vel eorum decimam aliquo modo in alios usus transferant, ante legitimam decimationem. Quod si ausu temerario hoc fecerint, statuimus omnes sic alienantes ad decimam teneri, et nomine pœnæ excommunicationis subjacere.

De Piscatoribus applicantibus in aliqua Parochia.

Statuimus quod si piscatores applicuerint cum piscaturis in parochiam alienam, vel cimbam alterius parochiæ causa piscandi acceperint, tunc decima dividatur. Quod si duo vel tres in aliam parochiam causa piscandi accesserint, pro rata porcione eorum decima dividatur.

De Textoribus et Textricibus.

Item statuimus quod textores vel textrices, qui non solvunt decimam de aliis rebus, solvant quatuor denarios, alii vero quinque denarios, quod si plus lucentur, conscientiæ eorum relinquatur.

De Mercatoribus et cæteris Operariis.

Statuimus quod mercatores, negociatores, et laboratores

cæterique de omni lucro suo decimam solvant. Similiter et servientes qui conducti fuerint ab aliis, decimam solvant de stipendio suo.

De Diminutione Lactis.

Statuimus ut hii qui propter paucitatem animalium, nec caseum, nec butirum facere possunt, pro decima vaccæ vitulatae, solvant duos denarios et obolum. Pro non vitulata, lac tunc faciente, unum denarium et obolum. Scilicet de ovibus octo tantum reputentur pro vacca.

De Fabris et aliis Artificibus.

Item aurifabri, fabri, fabricatores, ferrarii, falcatores, carpentarii, cementarii, de lucro suo decimam solvant, quorum solutio proprio sacramento relinquatur.

Sequitur de Oblationibus.

Ordinamus et sancimus, quod omnes parochiani et parochianæ ter in anno singuli, singulis vicibus offerant obolum, videlicet ad festum Nativitatis Domini, Paschæ, Pentecostes, vel ad festum dedicationis ecclesiæ. Et quod unusquisque habens domicilium et certa bona solvat, in quadragesima duos denarios et obolum ad luminaria ecclesiæ. Si vero morantur in aliis domibus dum tamen habeant in bonis ad valorem sex solidorum solvant duos denarios juxta consuetudinem vicinarum provinciarum.

De Excommunicatione quater per annum.

Et in singulis ecclesiis quorumcunque religiosorum seu sæcularium, statuimus quater in anno, videlicet in dominicis proximis post observationem quatuor temporum, et etiam synodo, in genere excommunicentur omnes sortilegi, venefici, incendiarii ecclesiarum, factores falsarii, usurarii manifesti,

impedientes testimonia legitime facta. Laici invadentes, detinentes, defraudantes, et auferentes possessiones seu quæcunque ecclesiastica, aut libertates, et omnes illi qui se in beneficio ecclesiastico intruserint, et testes scienter perjuri, unde amittitur ab aliquo hæreditas sua, aut beneficium, seu terrenum; raptores etiam publici et notorii, et omnes fures et latrones, vel eos qui manuteneant vel pro eis fidem dabunt cum dicta causa revelatur. Item omnes qui in causa matrimoniali falsum testimonium perhibent, vel falsas exceptiones opponunt malitiose, vel opponi procurant, vel in causa matrimoniali testes subornant, et omnes ipsos impedientes ordinarios, quo minus de bonis discedentium ab intestatis, secundum consuetudinem ecclesiæ Anglicanæ, et nostræ valeant ordinare excommunicationis sententiæ volumus subjacere. Item excommunicamus omnes conspiratores contra episcopos proprios vel alienos regni, seu contra tales prælatos, et omnes conspiratoribus consentientes, ita quod omnes tales, schismatici sunt et infames. Item autoritate hujus sacræ synodus nostræ excommunicamus omnes illos qui pacem regis et regni perturbant; et omnes illos, qui causa odii vel lucri aliis falsa crimina imponunt, pro quibus mors, exilium, membrorum mutilatio, exhæredatio, vel bonorum spoliatio, aut bona fama amissa sequi debeat, si judicialiter convincantur.

De Confessionibus.

Inhibemus ne aliquis religiosus infra terram vel extra venientium sine nostra licentia confessionem audiat, pueros baptizet, infirmos communicet. Item inhibemus ne aliquis parochianus extra ecclesiam suam parochialem, causa confessionis, vel alicujus alterius sacri ecclesiastici habendi, ad alienam parochiam, sive ad quemcunque alium locum secularem, vel religiosorum accedere præsumat. Et si ter monitus fuerit, excommunicetur, et quod nullus capellanus alterius

parochiæ ejus confessionem audiat, vel ipsum communicet, vel sacra alia ecclesiastica ministret, nisi in articulo mortis, vel de licentia proprii capellani.

De Legatis in Testamento.

Inhibemus, ne aliquis vicarius vel capellanus in fraude ecclesiæ, vel aliquis alius legatarius aliquod legatum exigat aut recipiat, nisi prius debito ecclesiæ declarato, et soluto, quod si secus fecerint, pœnam excommunicationis incurrant. Item præcipimus, quod si aliquis adhuc in vita existens, causa donationis, vel aliqua alia ex causa, in filios, alienos, vel in alias personas, aliquid de bonis suis transferri voluerit, hoc publice in ecclesia faciat, vel saltem coram rectore ecclesiæ, vel ejus attornato, vel coram bonis testibus et fide dignis.

De Matrimonio.

Inhibemus ne aliquis sacerdos a Septuagesima usque ad Octavas Paschæ inter aliquos matrimonium celebrare præsumat, nisi de nostra licentia, vel officialium nostrorum, et ne aliquis sæcularis vel clericus infra illud tempus aliquod sacrum judiciale aut in diebus festivis vel solempnibus præstare, vel subire præsumat. Item quod nullus capellanus clandestinis sponsalibus interesse præsumat, vel causa destinata pro annuli benedictione aliquos contrahi permittat, sed ea secundum quod moris est tribus denuntiationibus in ecclesia, publice et solemniter ad missæ celebrationem per debita intervalla præmissum contractum faciat. Item quod capellanus inter aliquos matrimonium vel sponsalia facere non præsumat, nisi tribus denuntiationibus prius factis in ecclesia, quærendo tam ubi vir manet, quam mulier, nisi ambo in una parochia fuerint. Et si qui postea contra matrimonium taliter contractum, aliquid alicui objicere voluerint, qui tempore contractus, in eadem parochia fuerint quod ad eorum

notitiam verisimile sit tales denuntiationes devenisse, nullatenus audiantur.

De Juramento cum Contractu.

Item statuimus, quod quilibet capellanus jurare faciat, non solum ipsos contrahentes, verum etiam tres vel quatuor aut quinque de senioribus et fide dignioribus utriusque parentelæ contrahentium quorum nomina redigentur in scriptis, quod inter eosdem nesciunt aliquod impedimentum, quo minus possint legitime copulari. Similiter et ab omnibus circumstantibus sub periculo animarum suarum diligenter inquirant. Et hoc ab omnibus capellanis nostræ diœcesis in matrimoniali contractu sub pœna suspensionis triennalis præcipimus observari. Et nullus de causis matrimonialibus cognoscat nisi qui jura noverit, et finem in causis matrimonialibus in scriptis proferant. Item statuimus quod secundum jura canonica omnes causæ matrimoniales et testamentariæ viduarum, pupillorum, cruce signatorum et miserabilium personarum, ad examen ecclesiæ pertineant.

De Laicis vel Clericis Arma in Ecclesia portantibus.

Inhibemus ne quis laicus vel clericus de cætero in ecclesiis nostræ diœcesis aliqua arma ferre vel aliquem tumultum seu perturbationem, maximè tempore celebrationis missæ, in eis facere præsumat. Quod si aliquis post tertiam monitionem in hujusmodi crimine incorrigibilis inventus fuerit, per censuram ecclesiasticam prout nobis videbitur, puniatur.

De Sæcularibus Placitis Festivis Diebus non tenendis.

Statuimus quod de cætero sæcularia placita in Dominicis diebus aut festivis solempnibus minimè teneantur in ecclesiis, in cimiteriis, vel aliis locis Deo dicatis, et maximè causæ sanguinum, aut criminales, per quoscunque judices sæculares

locis aut temporibus prædictis. Quod si necesse fuerit edicta regalia vel aliqua ex parte principis forte coram populo proferre, non infra missarum solemnia, sed sive ante sive post ubi commodius potest fieri, extra tamen ecclesiam, ne præpediantur divina, præcipimus et permittimus.

De Testamentis condendis.

Præcipimus et statuimus quod quilibet languens in extremis agoniis cum testamentum condere voluerit, vocet capellanum ecclesiæ et clericum, et ipsis præsentibus, duobus vel tribus viris adhibitis bonis et fide dignis, testamentum suum ore suo ordinet, et ipse sacerdos substantiam suam diligenter exquiret, et si in aliquibus, creditoribus sit obnoxius vel de ære alieno oneratus. Quod si non fecerit tanquam intestatus reputatur. Quod statutum volumus ut singuli capellani in ecclesiis suis publicent. Item statuimus, ut quicumque amodo se creditorem alicujus dixerit defuncti, vel aliquem cum eo iniisse contractum, et in eadem parochia manens, vel ita prope quod de infirmitate ejus constare poterit, non in vita sua, nec hora testamenti, vel tempore infirmitatis illius, super hoc questionem moverit, vel mentionem fecerit coram viris fide dignis, post mortem defuncti nullatenus audiantur.

De Communicatione cum Excommunicato.

Inhibemus quod nulli cum publicè excommunicatis et maxime capellani communicent. In quo delicto si capellani rei inventi fuerint, ultioni gravissimæ subjacebunt.

De Campanis pulsandis.

Statuimus quod campanarii ecclesiarum, cum episcopus ad ecclesias accesserit, vel prope transierit, campanas pulsent, quod si non fecerint ad arbitrium episcopi, clerici punientur.

De Oleo et Crismate.

Statuimus quod quilibet capellanus crisma oleum sanctum et oléum infirmorum semel in anno recipiat in vasis mundissimis bene ceratis. Tempore receptionis singuli eorum quatuor denarios reddent.

De Visitatione Archidiaconi et Ornamentis Ecclesiæ.

Item statuimus quod archidiaconus secundum apostolum, non quæ sua sunt quærat, sed quæ Jesu Christi in sua visitatione provideat; quod canon missæ emendetur, et quod sacerdotes rite proferre sciant dicta canonis et baptisterii, et doceant laicos in qua forma baptizare debeant in articulo necessitatis, vel saltem hoc sciant facere in suo idiomate. Habeat etiam archidiaconus omnia ornamenta ecclesiarum in scriptis redacta et utensilia, earum vestes et libros, et singulis annis suo conspectui faciat præsentari, ut videat quæ adjecta fuerunt per diligentiam parochianorum, vel quæ medio tempore per negligentiam vel maliciam vicariorum deprædata, vel per injuriam eorum aliquo modo diminuta, quid per clericos, quid per laicos.

De Missis celebrandis.

Districtius inhibemus, ne aliquis sacerdos missarum solempnia bis in una die celebret, exceptis diebus Paschali, et Natalium Domini, et in obsequiis mortuorum, videlicet, cum corpus alicujus defuncti eo die fuerit in ecclesia tumulandum. Et hoc si in diebus Dominicis et festivis contigerit, tunc caveat sacerdos cum ipse recinxerat manus suas et calicem cum aqua et vino post communionem, ne sumat ablutionem, sed reponat illam in vaso mundo usque ad finem alterius missæ, et tunc sumat utramque ablutionem, quia propter reverentiam sacramenti non debet aliquis celebrare nisi jejunos. Si ablutionem illam sump-

sisset quæ est pura aqua, vel purum vinum, tunc jejunos non esset. Item districtius inhibemus, ne aliquis sacerdos duabus matricibus ecclesiis deservire præsumat; et provideat sacerdos quod ab inchoatione missæ usque ad finem, lucerna ceres ardeat.*

Expliciunt statuta synodalia.

[Additions by William Russell, Bishop of Sodor, A.D. 1350 (March 26), in the Church of Kirk St. Michael.]

Hæ sunt additiones additæ per venerabilem patrem dominum Willielmum Russell Sodorensem episcopum una cum toto clero Manniæ, anno Domini millesimo tricentesimo quinquagesimo, in ecclesia sancti Michaelis Archangeli, septimo kalendas Martii.

Ad pastorale spectat officium circa statum ecclesiarum et animarum salutem pastori provido commissarum curam impendere pervigilem, ut de grege sibi commisso rationem redditurus, de talento sibi credito lucrum reportare valeat indeficiens. Id est quod ex his quæ ab antiquis patribus prius statuta sunt, quædam ad præsens ad memoriam revocamus, pauca de novo ad hæc adjicientes, ne regimen commissum sub dissimulatione (quod absit) negligere videamus. Cum regimen animarum sit ars artium et sancta et salubris est operatio pro defunctis exorare: imprimis deliberato cleri nostri consilio, duximus statuendum ut quocienscunque aliquis rector, vicarius, vel capellanus ecclesiæ nostræ Manniæ, vel aliqua alia honesta persona, orationumstrarum suffragiis commendata, et ad similia suffragia commendata et nobis obligata ab hoc sæculo migrare contigerit, ad locum et diem sepulturæ ejus, omnes alii superstites, absque quocunque figmento vel colore, convenient, et defuncto corpori congruum

* For the translation of these Statutes see Appendix B.

honorem impendant. Et si poterint singuli missas celebrare faciant cum aliis suffragiis ad hoc consuetis. Et ab ipso die sepulturæ ejus quilibet prædictorum triginta missas sine moræ dispendio, per se, seu per alium faciat celebrari, et triginta diebus proximè sequentibus, officium defunctorum cum novem lectionibus et consuetis psalmis sine dierum interruptione per quemlibet superstitem continuè decantetur, cum decenti devotione. Injungentibus nostris officialibus et decanis, ut dicta nostra ordinatione, diligentur inquirant, ne quis interveniatur negligens vel remissus in præmissis. Et de qualibet dictarumstrarum ordinatione infra sexaginta dierum spacium a die sepulturæ non persolvente poena dimidiæ marcæ levetur absque personarum exceptione per dictos officiales nostros, et de ipsa pecunia tot missas, vel plures, si episcopus absens fuerit, in suarum animarum periculum faciant celebrari, responsuri episcopo cum ad partes venerint, singulis præmissarum.

De Capellanis qui tenentur fidem Catholicam plebi exponere.

Statuimus etiam quod omnes rectores, vicarii, seu capellani in ecclesiasticis officiis constituti populo suo omnibus dominicis diebus et festivis, verbum Dei et fidem catholicam et apostolicam, firmiter et indesinenter exponant, et suos subditos in articulis fidei diligenter instruant, et ad informandum in lingua materna symbolum apostolorum moneant ipsos, et adinducant, et suis liberis eandem fidem exponant, et articulos doceant. Item statuimus quod ecclesiastica sacra de devota reverentia celebrentur, sub certa forma a sanctis patribus in scriptis tradita, quam formam catholica fide approbatam, nullus audeat in aliquas novitates commutare, et summopere præcavescentes ne vinum cum quo celebratur sit corruptum, vel in acetum commutatum, et quod potius sit rubrum quam album. In albo tamen bene conficitur sacrum, et non de aceto, cum in aceto mutatur omnes substantiales

vires vini amisit, et aqua in tam modica quantitate apponatur, ut non vinum ab aqua sed aqua a vino absorbeatur. Hostia de frumento sit rotunda, et integra et sine macula quia agnus extitit sine macula, et os non fuit conjunctum ex eo. Unde versus :—

Candida triticea tenuis non magna rotunda
 Expers fermenti non juxta sit hostia Christi,
 Inscribatur aqua, non cocta sed igne fit assa.

Renovetur hostia infirmis danda singulis dominicis diebus, et ponatur in loco honesto, scilicet in pixide ad hoc deputato corporali cooperto, et nusquam sine corporali recondetur. Aliis autem diebus ex necessitate poterit innovari. Et quoniam conficiuntur plures hostiæ, habeat conficiens intentionem ad omnes et non ad unam solam. Et ipsis sacerdotibus firmiter injungimus ad sacrosanctum conficiendum damnabiliter non se ingerant quamdiu sentiant se in quacumque macula mortali irretitos.

De Reparatione Cancelli, et Navis Ecclesiæ.

Item statuimus ut ecclesiæ parochiales, et cimiteria earum, pro modo facultatum parochianorum per ipsos parochianos, et cancelli per rectorem in omnibus necessariis honestè construantur; et altaria de ornamentis, libris et lumine, calice argenteo vel aureo, non ligneo nec vitreo nec æreo, sed de solo argento vel auro, vel necessitate urgente de puro stanno, et aliis ornamentis depositè ornentur, et postea per episcopum consecrentur. Ecclesia vero, et omnia ornamenta illius, tam in libris quam in vestibus et aliis necessariis munda et honesta, una cum fonte crismatorio, et loco in quo conditur sacramentum altaris, per vicarium ecclesiæ propriis sumptibus diligenter custodiantur. Qui quidem vicarius de omnibus quæ geruntur in ecclesia et ejus ambitu, domino episcopo et ejus ordinariis est rationem redditurus, et de lumine purificationis beatæ Mariæ ubi rectores non resident ;

de quo lumine volumus quod ministrentur ecclesiis honestè in missis celebrandis, et fiant duo cerei ad elevationem sacramenti altaris, et cereus paschalis, quos nichilominus volumus deficere in quacunque ecclesia nostræ diocesis ad illud in festivis diebus. Et si illud ad hoc non sit sufficiens, rector apponat, ut in statutis prædecessorum nostrorum continetur. Item statuimus quod nulla ecclesia, sive oratorium sine consensu nostro in nostra diocesi construatur, vel constructa sine nostra autoritate divina aliqua temeritate celebrent, quin potius secundum canones prophanantur.

De Ædificio in Solo Ecclesiæ.

Item quod quilibet parochialis ecclesiæ rector habeat mansionem prope se honestè constructam in qua episcopus, archidiaconus, et eorum ordinarii recipi valeant, et procurari. Et maximè in ecclesiis domibus exemptis, appropriatis jurisdictione ordinariorum infra annum debere fieri à die publicationis præsentium, tam in expensis rectorum quam vicariorum solventium procuraciones pro rata suarum portionum. Et ad hoc ipsi rectores et vicarii compellantur, per sequestrationes fructuum beneficiorum suorum tempore præfixo revoluto.

De Clericis extraneis, et aliunde venientibus.

Firmiter præcipiendo inhibemus sub interminatione anathematis, ut nullus sacerdos alienæ diocesis ad nostram veniens, inibi residentiam præsumat facere, vel cuiquam ad celebrandum pro vivis vel defunctis se ibidem obligare, nisi prius nobis vel nostris ordinariis in nostra absentia honestè et ritè pervenerit, ostendens nobis vel nostris deputatis instrumenta publica vel testes ydoneos de veritate suæ ordinationis et conversationis. Et quia nolumus poena istius statuti ligari ignorantes decrevimus vicarios sacerdotes ad quos tales declinaverint, eis ostendere præsens statutum, et certificare debere, ne de præmissis se ignorantia excusent.

Hoc idem statuimus de questoribus aliunde venientibus, ut non admittantur sine nostris litteris specialibus et commendatitiis in quacunque parte nostræ diocesis, sub pœna decem solidorum sterlingorum. Et si nostri vicarii negligentes inveniantur in ostensione nostri præsentis statuti facienda præmissis personis infra octo dies postquam ad eos pervenerint, suspendantur à divinis, quousque congruè satisfaciant de negligentia et violatione nostri mandati. His adjicientes, ut clerici maxime in sacris ordinibus constituti, nisi causa peregrinationis, vel alia urgente necessitate in tabernis non comedant aut ultra unam vicem stantes bibant, nec inter sint publicis morando potationibus aut societatibus, vel aliis jocularionibus utendis locis publicis. Quod si fecerint ab ingressu ecclesiæ et divinis extunc se noverint virtute istius constitutionis fore suspensos per tres menses sequentes, nisi nobis vel ordinariis nostris de tali transgressione reatum suum infra dictum tempus ostenderint, et congruam pœnam inde peregerint.

Pœna Absentium ab Ecclesiis Diebus Dominicis.

Item statuimus, ut in qualibet parochiali ecclesia pronuncietur parochianis, ut de qualibet domo vir vel mulier vel uterque eorum quolibet die dominico veniant ad ecclesiam audituri divina et præcepta ecclesiæ, nisi rationabiliter sint excusandi, quam excusationem, non requisiti ostendant rectori vel ejus vices gerenti, in primo suo adventu ad eandem, sicuti catholicam voluerint evitare ultionem, et nichilominus pro qualibet transgressione levetur pœna trium solidorum et quatuor denariorum de quolibet qui consuetudinem sic se absentando subtraxerit à proprio ovili ut inter existentes ibi adhibeatur omnis humanitas, prout tangitur in concilio Lugdunensi de eminitate ecclesiarum capitulo "Dominum tua decet sanctitudo."*

Expliciunt additiones Willielmi Russell.

* For the translation see Appendix C.

[Confirmation of Churches and Lands by Thomas, Earl of Derby, to Huan, Bishop of Sodor, and his successors, 28th March 1505.]

Confirmatio Ecclesiarum et Terrarum atque Libertatum, data concessa et facta per nobilissimum dominum Thomam comitem Derbei dominum Stanley, ac dominum Insulæ de Mann, et insularum, Huano Sodorensi episcopo suisque successoribus. (Haun was bishop 1505-1554.)

Universis sanctæ matris ecclesiæ filiis, præsentēs litteras inspecturis vel auditoris, Thomas Dei gratia rex Mannæ et insularum, comes Derbey et dominus Stanley, salutem in Domino sempiternam. Universitati vestræ innotescimus, quod nos pro salute animæ nostræ et animarum antecessorum nostrorum atque omnium fidelium defunctorum, concessimus et dedimus dilecto nobis in Christo, reverendo in Christo patri ac domino, domino Huano permissione divina Sodoriensi episcopo moderno, in puram et perpetuam elemosinam ad mensam suam episcopalem, omnes ecclesias, terras, decimas, ac possessiones quas antecessores nostri reges et domini Mannæ, ecclesiæ Sodorensi et episcopatui ejusdem dederunt, concesserunt et confirmaverunt. Videlicet ecclesiam cathedralem sancti Germani in Holme Sodor vel Pele, vocatam, ecclesiamque sancti Patricii ibidem et locum præfatum in quo præfatæ ecclesiæ sitæ sunt, et etiam ecclesiam sancti Bradani, et ecclesias sancti Patricii de Jourby, cum ecclesia sancti Croræ cum omnibus et singulis ecclesiarum prædictarum decimis primitiis fructibus emolumentis obventionibus libertatibus commoditatibus, et pertinentiis universis, et tertiam partem decimarum de omnibus ecclesiis de Manne, confirmantes eis tertianam plenæ villæ de Kyrkby, propinquiorem ecclesiam sancti Bradani, cum terra sancti Bradani; et tertianam plenæ villæ de Kirkmarona, terras de Cullusshy de Glenfaba, de Fotysdeyn, de Balymary, de baculo sancti Patricii, et de Holme Towne, cum piscariis braciniis, con-

suetudinibus, ancoragiis, et vertenariis. Tertianam de Balycem, de Knokcroker, et de Balybruste, de Jourby, de Balycane, de Brettby, et de Ramsey. Terris etiam ecclesiæ sanctæ Trinitatis in Leayre, sanctæ Mariæ de Balylagh, sancti Magholdi et sancti Michaelis adjacentis, et unciatam terræ sancti Columbæ, quæ vocatur Here. Necnon omnimodas libertates antiquitus eidem ecclesiæ concessas, curiam suam de vita et membris, de furto, homicidio, et omnibus sceleribus : et quod habeant incarcerationem et incarcerationum evasionem, et furcas, seu patibulum super terram suam, et quod tam clerici quam laici, in prædiis et tenementis ecclesiasticis commorantes in curia domini episcopi in foro ecclesiastico agant et respondeant, et quod liberi sint ab omni servicio sæculari, exactione et demanda, ac forisfactura seu merciamiento. Et si aliqua causa non ecclesiastica, inter homines nostros et homines dicti episcopi, seu successorum nostrorum, vertatur, actor forisfactus rei forum sequatur. Dedimus etiam et confirmavimus eidem episcopo et successoribus suis, omne genus le wreke, et terram ubicunque et undecunque episcopo per Mannam venientibus, una cum villa de Kyrcrest juxta Ramsey integre cum clericis et laicis braciniis et aliis pertinentibus, sine aliquo retinemento, una cum medietate piscariæ ibidem in Mirescogh. Et quod idem episcopus, successores sui, clerici et firmarii reddituum ecclesiasticorum habeant liberam potestatem de decimis suis, et cæteris rebus clericorum et laicorum in terris ecclesiasticis commorantium, vendendis, disponendis, ubicunque viderint expedire, tam infra terram nostram de Mann quam extra, sine contradictione nostra, seu hæredum nostrorum vel successorum nostrorum, ac etiam mineram plumbi vel ferri, quam invenire poterit per totam terram suam in Mann ; habenda et tenenda et possidenda prædicto Huano suisque successoribus episcopis Manniæ in perpetuum, adeo libere, quiete et honorifice sicut aliqua elemosina liberius et quietius ad quamcumque mensam

episcopalem confertur et appropriatur, per reges vel dominos quoscunque, temporibus perpetuis duratura. In cujus rei testimonium præsentis literas sigillo nostro signatas fieri fecimus patentes. Datum apud Lathum vicesimo octavo die mensis Marcii anno Domini millesimo quingentesimo quinto.

NUM. II.

Limites sive Divisiones Terrarum Monachorum de Russin a terris Regis.

[MS. Cotton. Julius A. VII. fol. 51.]

Hæc est divisa inter terram regis et monachorum de Russyn. A muro et fovea quæ est inter villam castelli* et terram monachorum et circuit per antrum inter pratum monachorum et villam Macakoen, et ascendit per rivulum inter Bylozen et terram eorundem monachorum, et inclinatur usque ad Hentre ; et circuit eandem terram Hentrae et Trolatofthar per murum et foveam et descendit per eundem murum et foveam in amnem prope Oxworth, et ascendit per eundem amnem in rivum inter Aryeuzryn et Staynarthai et ascendit usque ad vallem quæ vocatur Fane, et ascendit per clivum montis qui dicitur Worzefel, et descendit in rivulum qui dicitur Mouru, et ascendit de rivulo Mouro, per veterem murum, per Rozefel, et descendit per eundem murum inter Cornama, et Totmanby, et descendit per eundem murum oblique inter Oxrayzer et Totmanby usque ad amnem quæ vocatur Corna. Corna quidem est confinium terræ regis et monachorum ex illa parte usque vadum per quod transitur publica via, inter villam Thokel quæ alio nomine vocatur Kyrkemychel et Herynstaze, et ascendit per murum qui est confinium inter eandem villam Thorkel et Balesala, etc., et descendit oblique per eundem murum inter Crosynor Byulthan, et sic circuit Balesalaze et descendit de Balesalach per murum et foveam in amnem de Russyn sicut notum est provincialibus, et descendit per ripam amnis ejusdem diversimode.

* Castletown.

NUM. III.

COMPUT' MINISTROBUM DOMINI REGIS *temp.* HEN. VIII.[*Transcript of Roll, 33 Hen. VIII. (1541-2), Augmentation Office.*]

RUSSHING NUPER MONASTERIUM INFRA INSULAM DE MAN.

	£	s.	d.
Russhing—Firma terrarum dominicalium .	11	16	10
Kirkmalew—Reddit' et firm' tenentium ad voluntatem	28	14	7
Kirkmalew—Firma unius molendini aquat' blad' vocat' Jenet Lake	0	12	4
Kirkmalew—Firma unius molendini blad' aquat' vocat' Fergher Mill	0	10	0
Kirkmalew—Firma molend' blad' aquat' vocat' Abbay Mill et Gragmill cum uno crofto .	2	0	0
Balasala—Firma divers' cotagiorum prope et juxta monasterium	1	19	0
Glensaba—Reddit' et firm' tenentium ad voluntatem	10	19	5
Glensaba—Reddit' et firm' cotagiorum in Holms-towne	0	17	1
Soulbye—Reddit' et firm' tenentium ad voluntatem	11	4	8
Soulbye—Firma unius molendini nunc vast' et inoccupat'	0	6	0
Skynskow—Reddit' et firm' tenentium	2	15	8
Kirkcriste—Firma rector'	7	6	8
Kirkcriste—Decim' allec'	Nihil hoc anno.		
Kirkeharbert, alias Sanct' Columb'—Firma rector'	4	12	0
Kirkmalewe—Exit' rector'	16	14	0
Kirke Saynton—Firma rector	2	13	4
Kirkelewnam—Firma rector'	3	6	8

NUM. IV.

*Transcript from Ministers' Accounts 33 Hen. VIII. (1541-2),
Augmentation Office, as to the Demesne Lands.*

RUSSHING NUPER MONASTERIUM.

Firma Terrarum Dominicalium.

£11 : 16 : 10 de firma scitus nuper monasterij cum edificijs, graungijs, stabulis, ortis, pomarijs infra præcinctum dicti nuper monasterij existen. videlicet pro firma scitus dicti nuper domus cum edific. grang. stabul. ortis, pomar. eidem pertinentibus cont. per estimac. j. acr. di. 4s. uno claus. terr. arrab. vocat. the Kreketts ac uno clauso vocato Bole Mekketts cont. per estimac. 40 acr. 20s. cum uno clauso vocato Garland Hill cont. per estimac. 24 acr. 12s. ac uno clauso vocat. Wynowehill cont. per estimac. 18 acr. 9s. cum uno clauso vocato Bouleton cont. 24 acr. pastur. arrabil 12s. uno clauso vocato Grete close jacen. subtus Kirkmalewe ac. 2. parvis clausuris jacentibus juxta aquam in orientali parte earumdem continen. per estimac. 60 acr. pastur. 30s. cum uno clauso vocato Dalerache cont. per estimac. 24 acr. pastur. 12s. uno clauso vocato Grete Barleyfeld cont. per estimac. 30 acr. pastur. 15s. cum uno clauso vocato Depefold contin. per estimac. 6 acr. pastur. 3s. uno clauso vocato Littell Barlefold cont. per estimac. 4 acr. ac uno clauso vocat, the Cot cont. per estimac. 16 acr. 10s. uno clauso vocato the Brome cont. per estimac. 10 acr. 5s. uno clauso vocato Reynehullet cont. per estimac. 8 acr. 4s. uno clauso vocato the Nuttfold, et uno clauso vocato Cottersgrounde cum campo jacente sub le Broome ac the lawe Gayse Skynnershill divis. in 3 claus. cont. per estimac. 15 acr. 7s. 6d. cum uno clauso vocato Stokfeld cont. per estimac. 24 acr. pastur. 12s. uno clauso vocato the Horse Close cont. per estimac. 15 acr. 7s. 6d. uno clauso

vocato Whitefeld cum una parcella vocata Symounds Grounde, cum una parcella vocata Corens Grounde cum una alia parcella de le Horse Close cont. per estimac. 7 acr. terr. arr. et pastur. 3s. 6d. ac uno clauso vocato Grete Belownde cum una parcella prati eidem pertinen. cont. in toto 26 acr. 13s. et uno clauso vocato Whinny Close cum una parva clausura cont. in toto 10 acr. 5s. ac uno clauso de Corse Medowe voc. Demysterclose cont. per estimac. 6 acr. 3s. cum uno clauso vocato Litill Bolowme cont. per estimac. 20 acr. terr. 10s. et uno clauso vocato the Lond Folds adjacen. Skiprig cum uno clauso vocato Calf Close ac cum uno alio clauso vocato Guley Feld ac una parcella prati adjac. cont. in toto 16 acr. 8s. ac cum uno clauso vocato Skiprig cont. per estimac. 20 acr. pastur. 10s. 2 claus. de Corse Medowe called the Grete Medowe, cont. per estimac. 20 acr. 20s. et cum uno parvo clauso jacente juxta le White Stone cont. per estimac. 2 acr. terr. 16d. in toto ut supra.

Summa . . . £11 : 16 : 10

RUSHEN ABBEY.

COMPOTUS OF THE DEMESNE LANDS, A.D. 1539.

RUSSHING LATE MONASTERY—FARMS OF DEMESNE LANDS.

£11 : 16 : 10 of the farm of the site of the late monastery, with edifices, granges, stables, gardens, orchards, lying within the precincts of the aforesaid late monastery—namely, for farm of the site of the said late house, with buildings, granges, stables, gardens, orchards, to the same belonging, containing by estimation one acre and a half, 4s. One close of arable land called the Kreketts, and one close called Bole Mekketts, containing by estimation 40 acres, 20s. With one close called Garland Hill, containing by estimation 24 acres,

12s. And one close called Wynowehill, containing by estimation 18 acres, 9s. With one close called Bouleton, containing 24 acres of pasture and arable, 12s. One close called Grete Close, lying beneath Kirkmalewe, and two small closes lying next to the water on the east side of the same, containing by estimation 60 acres of pasture land, 30s. With one close called Dalerache, containing by estimation 24 acres of pasture, 12s. One close called Grete Barleyfold, containing by estimation 30 acres of pasture, 15s.; with one close called Depelfold, containing by estimation 6 acres of pasture, 3s. One close called Littell Barlefold, containing by estimation 4 acres, and one close called the Cot, containing by estimation 16 acres, 10s. One called the Brome, containing by estimation 10 acres, 5s. One close called Reynehullet, containing by estimation 8 acres, 4s. One close called le Nuttfold, and one close called Cottersground, with a field adjoining below the Brome, and the lawe Gayse Skynnershill divided into three closes, containing by estimation 15 acres, 7s. 6d. With one close called Stokfeld, containing by estimation 24 acres of pasture, 12s. One close called the Horse Close, containing by estimation 15 acres, 7s. 6d. One close called Whitefeld, with one parcel called Symounds Grounde, with one parcel called Corens Grounde, with one other parcel of the Horse Close, containing by estimation 7 acres of land, arable and pasture, 3s. 6d., and one close called Grete Belownde, with one parcel of meadow land belonging to the same, containing in all 26 acres, 13s. And one close called Whinny Close, with one small enclosure, containing in all 10 acres, 5s., and one close of Corse called Demyster Close, containing by estimation 6 acres, 3s. With one close called Litill Bolowme, containing by estimation 20 acres of land, 10s.; and one close called the Lond Folds adjacent Skiprig, with one close called Calf Close, and with one other close called Guley Feld, and one parcel of meadow land adjoining, containing in all 16 acres, 8s., and

with one close called Skiprig, containing by estimation 20 acres of pasture, 10s. Two closes of corse meadow called the Grete Medowe, containing by estimation 20 acres, 20s., and with one small close lying next the White Stone, containing by estimation 2 acres of land, 16d., in all as above,

446½ acres . . . Sum, £11 : 16 : 10.





COX'S MAGNA BRITANNIA.

THE ISLE OF MAN.

From *Magna Britannia et Hibernia, antiqua et Nova*. By the Rev.
THOS. COX. London, 1720-31.

Magna Britannia et Hibernia, antiqua et Nova; or a New Survey of
Great Britain. Collected and composed by an impartial hand.
The Rev. Thomas Cox. London, 1720-31. 6 vols. 4to.

THE Isle of Man lying nearer to this County of Cumberland than to any other of England, it being but 10 leagues distance in the Irish Sea, it is most proper to speak of it in this place.

This isle hath gone by divers names, for Ptolomy calls it *Monæda* or *Moneitha*; Pliny, *Monabia*; Orosius, *Menavia*; Bede, *Menavia Secunda*; Ninius, *Eubonia* and *Menaio*; the Britains, *Menaw*; the Inhabitants, *Maning*; and the English, *The Isle of Man*.

The length of the isle from north to south is more than 30 miles, and the breadth between eight and ten. It lies between 25 and 26 degrees of northern latitude, and 15 degrees of longitude, and Castletown seems to be in the same parallel with York.

The most general division of this isle is into north and south, each of which has its Castle, Deemster or Judge, and Vicar-General, and both are subdivided into 17 parts or parishes, distinguished by the name of kirks, and the saints to whom they were in old time dedicated, viz.—

Kirk-Christ of Rushin.

Kirk-Harbery, dedicated to St. Columbus.

Kirk-Melue, dedicated to St. Lapus.

Kirk-Santon.

Kirk-Bradon, which signifies a salmon in the Manks language.

Kirk-Marcom.

Kirk-Concan, dedicated to St. Concha, mother of St. Patrick.

Kirk-Cannon.

Kirk-Maughald.

Kirk-Christ of Ayre.

Kirk-Bride or Bridget, a parsonage.

Kirk-Andrew, the archdeaconry.

Jorby, or St. Patrick of Jorby.

Ballough, a parsonage.

Kirk-Michael.

Kirk-Jerman.

Kirk-Patrick of Peel.

These parishes are again divided into sheedings, as the people call them—viz. the sheeding of Kirk-Christ, Rushin, the middle sheeding, the sheedings of Garf and Glanfaba, Michael sheeding, and Ayre sheeding, each of which has its coroner, as the parishes have every one a captain and minister, and every fort its constable, having three parishes in every sheeding, but that of Glanfaba, which has but two parishes in it. The island was formerly more populous than now it is. At present there are but four principal towns, viz.—

1. Rushin, the chief town, situate on the S. side of the isle, and from a castle and garrison in it, commonly called by the English, Castletown. It is the usual residence of the governor, and hath a market and fort, but is under no special

officers, as a mayor, aldermen, etc., as corporations are, but offenders are apprehended and brought to justice by the officers of the fort or constable, as in all other towns and parishes. The castle is a noble piece of antiquity, said to be built by Gutred, the second of their Orrys's, grandson of the King of Denmark. At the foot of the castle is a creek, where ships sometimes venture in, not without danger; but a mile distant is a good harbour, called Derby-Haven, secured by a fort, built by the late Earl of Derby. Pope Gregory IV., or rather St. Patrick, who came into the isle, erected an Episcopal see here by the name of *Episcopus Sodorensis*, and his jurisdiction was extended to all the Hebrides; but now it is limited to this island. The bishop was formerly reckon'd a baron, but never sat in the House of Peers, because he holds of a subject, the Earl of Derby, and not of the king, yet hath the highest seat in the lower House of Convocation.

2. Douglas, situate on the east side of the isle, the most populous town, and the most spacious and best haven in the isle, the mouth of which is secured so well by a fort, that there is not any attempting either the town or harbour from the seaward. In times of peace it is much frequented by French and other foreigners, who come thither with bay-salt, and buy up coarse wool, leather, and salt beef, to carry home; by which means this town has become the richest in the isle, and has a good market.

3. Ramsey hath also a good haven, defended by a block-house, built by the present earl; and,

4. Peel or Pile, anciently called Holmtown, hath a fort, erected in a small isle, and defended with a strong garrison, which secures the harbour. The castle has a platform round it, well secured with cannon. In it stands the ancient cathedral, dedicated to St. German, the first bishop, and repaired lately by the Earls of Derby, as also a ruined church

dedicated to St. Patrick, their apostle. Within this circuit is the lord's house, some ruinous lodgings of the bishops, and other noble remains of antiquity.

There are some other towns of lesser note, but are remarkable for some particulars, as,

Balacuri, on the south side of the isle, where the bishop generally resides, and

Laxy, which has the largest haven of any town in the isle.

This isle is compassed with huge rocks round about. The air is sharp and cold in winter, and on the south-west side it lies open to the chops of the chanel, and so is liable to a salt vapour, which sometimes hath bad effects, but generally is very wholesome to live in, having no damps or venomous vapours arising out of the earth. They have some frosts, but short and seldom. The soil in the north parts is healthy, sandy, and gravelly, and the north-east has a large tract of meadow called Curragh, which was formerly under water, but is now drein'd and well improv'd; but in the south there are good meadows and pastures. All parts of the isle produce store of wheat, barley, rye and oats, of late, since they have learn'd the art of liming their lands, and manuring them with sea-weeds, and some places have plenty of honey, flax and hemp, and export yearly some fish-oil. Towards the middle it is mountainous, and the highest hill, called Sceafell, yields a prospect into England, Scotland, and Ireland, in a clear day.

They have cattle of all sorts, but their neat and horses are small and poor, yet will endure a great deal of labour. Their sheep thrive well, are fat, their flesh well tasted, and their wool is very good, especially that which they call Laughton wool, which, when carefully dressed, makes a cloth near an hair colour, which is one of the greatest natural rarities of the country. They have plenty of goats and hogs of the ordinary size, besides a small kind which live wild in

the mountains, called purs, which are admirable meat, and some red deer in the mountains ; but they belong to the Lord of the isle, the Earl of Derby, who has lately stocked the Calf, a pleasant isle adjoining, with fallow deer, and made it a beautiful park. Their hares are fatter here than in any other country, and they want not otters, badgers, and foxes.

Fowl also of several kinds are found here, as hawks, which in King Henry IV.'s time were in such esteem, that Sir John Stanley, the first king of Man, in his patent, was obliged, in lieu of all other services, to present that king and his successors, upon the day of their coronation, with a cast of hawks, geese, hens, ducks, and wild-fowl.

On the south side of the isle is another island, called The Calf of Man, which is stored with a sort of sea-fowl called Puffins, whose flesh is unpleasant ; but being pickled, may vie with anchovies or cavear. They breed in holes like rabbits, and are never to be seen but in the months of June and July, which are their times of sitting. There is also another kind called barnacles, which are a sort of ducks and drakes, said to be bred out of rotten wood, but found upon search to be produced of eggs or other fowl. Partridges and farkers will not live here, nor any venomous creatures propagate their kinds.

Here are many small rills of fresh water, and springs of a pure pleasant taste. Here is also a pool in the mountainous parts near Kirk-Christ, Rushin, of so vitriolick a quality, that no ducks or geese can live near it, which probably proceeds from the frequent spewings of copper that are discovered on all sides of those mountains. They have sea-fish in abundance, as salmon, ling, cod, haddock, mackarel, ray, thornback, plaise, but especially herrings, crabs, lobsters and cockles, but few or no oysters ; but what they have are very large.

They have no wood in the isle, nor is there a tree to be seen, tho' in former times there was great plenty, as appears

from Goddard Crownan's hiding 300 men in a wood, and from the church called Kirk-Arbory, which seems to be so called from arbor, a tree, as also from the timber found in their bogs, and especially in the meadows called Curragh ; nor have they as yet discover'd any sea-coal for firing in their soil, only they have plenty imported, and the poorer sort make use of gorze, heath, ling and broom, and a coarse sort of turf or peat, in digging which they often find oaks lying under ground. They have some good stone-quarries, especially lime-stone on the sea-shore, and the rocks called Mine-haugh give very probable signs of other minerals. They have also lately found iron, lead, and copper, and there is great probability of finding coal.

This island seems to have been peopled from the Hebrides, or western isles of Scotland, and their language is a kind of Scotch-Irish, mingled with Latin, Greek, and English. We have a specimen of the Manks language, given us in the Lord's Prayer printed in Bishop Wilson's *Enchiridion*, and a collection of the Lord's Prayer in above 100 languages, printed anno 1703—viz. *Agg Ain, t'agms Aia*, etc. The peasants are tall in stature, of a dull surly temper, and live in poor huts made up of stones and clay, and thatched with broom. Their gentry are courteous and affable, and imitate the English in their carriage, apparel, and house-keeping. The families of gentlemen named Christian and Cannel are of great antiquity, and out of them their deemsters or judges are usually chosen.

'Tis almost certain, that this isle was never in the possession of the Romans, and so retained their original simplicity longer than the rest of Britain. The original government of this place was a sort of aristocracy ; I had almost said theocracy, under the Druids, admirably adapted to the good of mankind, and so mixed with the prince and priest, that religion and the state had but one united interest. All controversies were ended by an amicable composition, and the

integrity of their rulers was such, that their awards were instead of laws. This was the true patriarchal government, to which virtue, not birth, was the best title, and is supposed to have continued here till the end of the 4th century, when, according to Mr. Camden, out of Nennius, this island was conquer'd by one Binley, a Scot, who overturn'd the ancient form of government, and ruled all by his own will, which force, not reason, sway'd, till necessity obliged his successors to agree in some rules and laws, which were the foundation of their present constitution.

The laws and statutes of this island are such, as the Lord C. J. Coke saith, That the like are not to be found any where. They were govern'd of old by a Jus Scriptum, which was committed to the fidelity of their Deemsters, a certain sort of judges chosen every year to decide all controversies, a custom received probably from the Druids. All possible care is taken for the speedy execution of justice.

The government of this isle hath, ever since its conquest by Binley, been reputed monarchical, and was managed by kings of their own, who claimed the whole revenues of the isle, and all the inhabitants were tenants at will to him ; but growing weak in power, were made tributaries to the kings of England, Scotland, or Norway. Their names are,

Mannan-Mac-Lear, son of the King of Ulster, and brother of Fergus King of Scotland. Him the Manks believe their founder and legislator, and have him in great admiration for his wisdom. Towards the end of his reign, St. Patrick in his second voyage to Ireland landed here. The names of his immediate successors are lost, till

Brennus reign'd A.D. 594, who was succeeded by

Ferquard, Fiacres, Donald, Gutred, Reginald, Olave,	
Olain, Allen, Frigall, Goddard, Macon or Macutus, Syrrick,	
Godred, the son of Syrric, who reign'd	A.C. 1065
Fingul, son of Godred	1066

Godred, son of Harold	A.C. 1066
Lagman, son of Godred	1082
Dopnal, son of Tade	1089
Magnus, King of Norway	1098
Olave, third son of Godred	1102
Godred, son of Olave	1144
Reginald, natural son of Godred	1187
Olave, the lawful son of Godred	1226
Harald, son of Olave	1237
Reginald II. his brother	1249
Magnus II. his brother	1252
Alexander King of Scots	1260
William Montacute	1305
Anthony Beck, Bishop of Durham	1306
Pierce Gaveston	1308
Henry Beaumont.	
Thomas Randolph.	
Alexander Duke of Albany.	
William Montacute, Earl of Salisbury	1340
Who sold it to William Lord Scroop	1395
Who forfeiting it by treason, it fell into K.	
Henry IV.'s hands, who gave it Henry	
Earl of Northumberland	1399

But he was banished four years after, and being deprived of this isle, it was given to William Lord Stanley, in whose family, created Earl of Derby by K. Henry VII, it has continued thro' many descents ever since, by the style and title of LORDS OF MAN (which James the present earl now enjoys), and is govern'd by their lieutenants.

The Earl of Derby, as Lord of Man, is Admiral of the Isle, and hath an absolute jurisdiction over the people and soil, so that he is immediate landlord of every man's estate (some few barons only excepted), and reserving his homage to the Crown of England, no prince hath a more full and ample

authority. He is sole patron of the bishoprick, and all parsonages and vicaridges except three, which are in the patronage of the bishop. He hath power to make and repeal laws by the advice of his Deemsters and 24 Keys, who must have his approbation, or he will eject them from the assembly. He hath power of holding courts in his own name, may hang and draw, or pardon malefactors, in his own jurisdiction. All wrecks, royal fishing, etc., are his by his regality, with many other prerogatives.

The civil polity of their government is managed by the lieutenant, who is the earl's immediate representative, and has often been of his family, with other inferior officers. The lieutenant has power to call a tynwald or parliament, or any other court, which can't sit without his warrant. He swears inquests, is sole chancellor, and hath the sole military power to place or displace officers in garrisons, or otherwise ; and whoever opposes him in any place or thing, wherein he represents his lord, robs him of his horse or arms, beats his servants, or breaks his house, is a traitor. Sometimes there has been a captain-general, but it was only in some extraordinary cases. The other officers for the earl's service are,

A Receiver-General, or Treasurer of the island, who has the charge of the revenue, and pays all the salaries of the civil list, but is accountable to

The Comptroller, who always sits with him both on receipts and payments, and is the auditor of the general accompts. He sits sole judge in all trials for life in the garrison, keeps the records, and enters the pleas of the several courts, where he is allow'd fees.

The Water-Bailiff, who is in the nature of the admiral of the island, and sits judge in all maritime affairs. He has the care of the customs, fishing, wrecks, etc.

The Attorney-General, who sits in all courts to plead for the lord's profit, as suing for felons goods, forfeitures, deo-

dands, etc., and is to plead the causes of all widows and orphans, they giving him twopence for his fee. These great officers act by the earl's commission, are lords of his council, and justices of peace by their places. There are other popular magistrates appointed by the lords, viz.—

The Deemsters, who are two for each division of the isle. They are styled in their ancient court-rolls, *Justiciarii Domini Regis*. They sit judges in all courts either for life or property, and (with the advice of the 24 Keys) declare what is law in uncommon emergencies. They in some measure keep up the old authority of the Druids.

The 24 Keys are the representatives of the country, and in some cases serve as the Grand Inquest of the nation.

The Coroners of each sheeding or division, who act in the nature of sheriffs, and are subordinate to the 24 Keys.

The Moars, who are the lord's bailiffs; every parish hath one, who hath an officer under him.

The religion professed in this isle is exactly the same with the Church of England; but they have not the Bible in their own language: The ministers turn the English translation into the Manks language in reading the lessons. The Manksmen are very respectful to their clergy, and pay their tithes without the least grudging. Their clergy are generally natives, who have had their education in the isle. They are sober and learned, and are allowed a competent maintenance of 50 or 60*l.* a year. The people are so strictly conformable, that in uniformity they outdo any other branch of the Reformed Church.

There were anciently in this isle three monasteries, viz. 1. The monastery of St. Mary of Russin near Castletown, which was the chief, and the burying-place of the kings of Man. It was a goodly fabrick, as appears by the ruins. It consisted of an abbot and 12 monks, who had good revenues. The chapel was the largest place for God's worship in the

island, except the cathedral. It was a daughter of Furnesse Abbey, as were some other monasteries in this isle. The abbots of it were barons, held courts for their temporalities, and try'd their own tenants.

2. Douglas, a priory for nuns. This house is said to be built by St. Bridget, and the prioress was a baroness of the island. It is the most pleasantly situated in the isle.

3. At Brinnaken, an house of the friars minors, a small plantation of the Cistertian order.

The abbots also of St Bees, of Whittern in Galloway, and Banchor in Ireland, were barons of Man, because they held lands in this island upon condition of attending upon the kings and lords of it when requir'd.

A CATALOGUE OF THE BISHOPS OF MAN.

Amphibalus, made	A.C. 360
Machilla or St. Maughold	518
Michael, a person of great merit, and an exemplary life.	
Keimundus or Weimundus	1151

Hamundus seems to be his proper name. He was a native of this isle, and probably was the first who was styled Bishop of Sodor, a little village adjoining to the abbey of Hye in the village of Jona, where the bishop had his residence. He is said to have been deposed, and expelled the island for his cruelty.

John.

Nicholas de Melsa, Abbot of Furnesse	1203
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He was buried in the abbey of Bangor.

Reginald, sister's son to K. Olave, a prudent governor	1217
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Simon, a learned and discreet man	1229
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He held a synod anno 1239.

Laurence	1248
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He was drown'd with Harold King of Man, his queen, and most of his nobility.

Richard	1257
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Onachus	1289
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Mauritius, made	A.C. 1296
He was made a prisoner by King Edward I. and sent to London.	
Marcus, Lord Chancellor	1301
William Russel, Abbot of Rushen, who was consecrated by Pope Clement VI. at Avignon	1350
Robert Walby	1396
John Sprotton	1503
Huamus	1505
He was the first bishop elected by Sir Thomas Stanley.	
Robert Ferrar	1554
He was removed to St. Davids.	
Henry Man	1555
John Merick	1556
Thomas Stanley, son of Sir Edward Stanley, first Lord Monteagle.	
Henry Lloyd	1604
Removed to Chester.	
Andrew Knox.	
John Knox.	
John Philips, a native of North-Wales.	
He translated the liturgy and bible into the Manks language.	
— Forster.	
John Lealy	1630
Richard Parry, a Lancashire man, and eminent preacher	1641
He was the last that sat before our unhappy civil wars.	
Samuel Rutter, who had been archdeacon, and govern'd this church with great prudence during the civil wars, was made bishop upon K. Charles II.'s restoration.	
Isaac Barrow	1660
He was also made governor of the isle by Charles Earl of Derby, and was a person of that prudence and charity, such a promoter of learning, and the good of the clergy, that his removal to St. Asaph was a great loss to this isle.	
Henry Bridgman	1671
Dr. John Lake	1682
Removed to Bristol.	
Dr. Baptist Levinz	1684
He died in 1693, and	
Dr. Thomas Wilson, the present bishop, succeeded him.	



BISHOP WILSON'S HISTORY.

THE HISTORY OF THE ISLE OF MAN, BY THE
RIGHT REVEREND THOMAS WILSON, D.D.,
LORD BISHOP OF SODOR AND MAN.

This reprint is from the Edition of his Works published by R. Cruttwell, at
Bath. 1797.

Dr. THOMAS WILSON was born at Burton, a village in the county palatine of Chester, on the 20th December 1663, and died at Bishop's Court, Isle of Man, March 7th, 1755, in the 58th year of his consecration. From his long connection with the Isle of Man he was well acquainted with its history, which he wrote, and at the earnest request of Bishop Gibson inserted in his second edition of *Camden's Britannia*. I believe there has been no separate edition of this History of the island published.

THE Isle of Man, very probably, had the name it goes by now from the Saxon word *mang* (among), as lying almost at an equal distance between the kingdoms of England, Scotland, Ireland, and Wales; hence it is, that the neighbouring nations use the expressions *Mancks-men*, *Mancks-language*, etc.

EXTENT AND SITUATION.

The extent and situation of this island is from north to south rather more than thirty miles in length; not above fifteen broad in the widest, nor above eight in the narrowest part. Bishop's-Court, which is near the middle of the island,

lies in the 54th degree 16 minutes of northern latitude. It lies so exactly in the chops of the channel that runs between Scotland and Ireland, that if this island did not very much break the force of the tides and westerly winds, it might be much worse for that part of England which lies opposite to it.

SOIL.

The soil in this, as in most other places, is very different. The limestone ground to the south is as good as can be desired. The mountains are cold, and consequently less fruitful, here as well as elsewhere. The vallies betwixt them afford as good pasture, hay, and corn, as in most other places. Toward the north, indeed, there is a dry, barren, sandy earth, but then this might, and no doubt in time will be helped, when once the husbandman comes to know the value of marle (of which there is good store in the northern parishes), and can be persuaded to make use of it, which yet he is not willing to do, finding the improvements made by liming the ground to yield a present great advantage, with less charge than that of marling.

CURRAGH.

A large tract of land, called the Curragh, runs the breadth of the isle betwixt Ballaugh and Ramsea. It was formerly a bog, but, since it has been drained, it is one of the richest parts of the island ; and though the peat is six, eight, or ten feet deep, yet by husbandry and burning they have got a surface which will bear the plough. And the same place supplies the neighbourhood both with bread and fuel. In this place have been found very large trees of oak and fir, some two feet and a half in diameter, and forty feet long, supposed by the inhabitants to have lain here since the deluge. The oaks and firs do not lie promiscuously, but where there is plenty of one sort, there are generally few or none of the other.

In some places of this tract there is a remarkable layer of peat for some miles together, of two or three feet thick, under a layer of gravel, clay, or earth, two, three, and even four feet thick.

MOUNTAINS.

A high ridge of mountains runs almost the length of the island, which supply the inhabitants quite round with water and fire. Abundance of little rivulets and springs of excellent water (by the sides of which the inhabitants for the most part build their houses) run hence to the sea, and the sides of the mountains are stored with heath, and an excellent peat for fuel. The highest of these mountains is called Snafeld ; its height, as taken by an exact barometer, being about five hundred and eighty yards ; the mercury subsiding two inches and one tenth. From the top of this mountain they have a fair prospect of England, Scotland, Ireland, and Wales.

AIR.

The air is sharp and cold in winter ; but then this must be understood of such places only as are exposed to the winds, which, considering the situation, must needs be very boisterous. But in all such places as have a natural shelter, or an artificial one from trees, the air is as mild as in Lancashire ; the frosts being short, and the snow not lying long on the ground, especially near the sea.

This is plain from the improvements that have been made in such places ; where their orchards and gardens produce as good fruit, and necessaries for the kitchen, as in any of the neighbouring countries. But if the winds be frequent and sometimes troublesome, they are also wholesome, and drive away noxious vapours ; so that it has been truly observed, that the plague was never remembered to be here, and the inhabitants, for the most part, live to a good old age.

CATTLE.

The black cattle and horses are generally less than those of England ; but as the land improves so do these, and of late there have been some bred here as large as in other places. They have indeed a small hardy breed of horses in the mountains, very much coveted by gentlemen abroad for their children ; but besides these, they breed horses of a size fit either for the plough or the saddle.

In the mountains they have also a small breed of swine, called purrs, or wild swine ; not that they are *feræ naturâ*, or wild (for every man knows his own), but because they are bred and live continually in the mountains, without coming to their houses ; and both these and the wild sheep are counted incomparable meat. Amongst the sheep they have some called Loughtan, of a buff colour : the wool is fine, and makes a pretty cloth without any dye.

NOXIOUS ANIMALS.

There are several noxious animals, such as badgers, foxes, otters, filmerts, moles, hedge-hogs, snakes, toads, etc., which the inhabitants know no more of than their names ; as also several birds, such as the wood-pecker, the jay, the maup, etc. And it is not long since a person, more fanciful than prudent or kind to his country, brought in a breed of magpies, which have increased incredibly, so as to become a nuisance ; and only a few years since somebody brought in frogs, which, they say, increase very fast.

There is one airy of eagles, and at least two of hawks of a mettled kind ; for which reason it was that Henry the Fourth of England, in his letters patent of the grant of this isle to Sir John Stanley, first king and lord of Man of that name and family, did oblige him, in lieu of all other services, to present him and his successors, upon the day of their coronation, with a cast of falcons.

QUARRIES OF STONE.

There are not many quarries of good stone ; but one there is near Castletown, which yields a tolerable good black marble, fit for tombstones, and for flagging of churches ; of which some quantities have of late been sent to London for those uses.

Here are also good rocks of limestone ; which, being burnt with peat or coal, is become a great improvement of barren lands. These stones, especially about Ballydool, are full of petrified shells of different kinds, and such as are not now to be found on these coasts.

There are some few rocks about Peel of a red freestone, capable of being formed into regular shapes ; but the greatest part of the quarries are a broken rag-stone, sometimes rising in coarse uneven flags, or in irregular lumps, fit only for coarse walls, with which, nevertheless, they make a shift to build good substantial houses ; though an English mason would not know how to handle them, or would call their walls, as one merrily did, "a causeway reared up upon an edge."

Here are also a good many quarries of a blue, thin, light slate, one of the best coverings for houses, of which good quantities are exported. And at a place called the Spanish Head, there is a rock, out of which are wrought long beams (if one may use that expression) of tough stone, fit for mantle-trees, of twelve or fifteen feet long, and strong enough to bear the weight of the highest stack of chimnies.

MINES.

Mines of coal there are none, though several attempts have been made to find them. But of lead, copper, and iron, there are several, and some of them have been wrought to good advantage, particularly the lead ; of which ore many hundred tons have of late been smelted and exported. As

for the copper and iron ores, they are certainly better than at present they are thought to be, having been often tried and approved of by men skilled in those matters. However, either through the ignorance of the undertakers, or by the unfaithfulness of the workmen, or some other cause, no great matter has as yet been made of them.

KINGS AND LORDS OF MAN.

This island has had many masters. They have an old tradition, and it has got a place in the records, that one Mananan Mac-Lir, a necromancer, was the first proprietor, and that for a long time he kept the island under mists, that no stranger could find it, till St. Patrick broke his charms. But a late Irish antiquary * gives a particular account of this Mananan, namely, that his true name was Orbsenius, the son of Alladius, a prince in Ireland ; that he was a famous merchant, and, from his trading betwixt Ireland and the Isle of Man, had the name of Mananan ; and Mac-Lir, that is, the Son of the Sea, from his great skill in navigation ; and that he was at last slain at Moycullin, in the county of Galway, in Ireland. And it is not improbable that the story of his keeping the island under a mist might arise from this, that he was the only person in those days that had a commerce with them.

The Norwegians conquered this when they made themselves masters of the Western Isles, which they set kings to govern, who generally chose the Isle of Man for their place of residence. This continued till 1266, when there was a very solemn agreement made between Magnus the Fourth of Norway and Alexander the Third of Scotland, by which this isle among the rest was surrendered to the Scots for four thousand marks, to be paid in four years, and one hundred

* Flaharti, p. 172.

marks yearly ; and, pursuant to this, Alexander drives out the king of Man, A.D. 1270, and unites it to Scotland.

In 1312, there is a second agreement betwixt Hacquín the Fifth and Robert the First of Scotland ; and in 1426 a third agreement (all which are set down at large in Torfeus's History of the Orcades*). But before this last agreement the island was in the possession of John Lord Stanley and of Man, who had it given him by Henry the Fourth, A.D. 1405. However, forasmuch as by the last agreement between the kings of Norway and Scotland, the latter claimed a right to this island, the lords of Man were obliged to keep a constant standing army and garrisons for the defence of it, till the reign of King James the First of England. And in this honourable house it continued to the year 1739, except for twelve years during the civil wars, when it was given by the Parliament to the Lord Fairfax ; but it returned to its ancient lords at the Restoration.

Though this island (as the Lord Coke says) be no parcel of the realm of England, yet it is a part of the dominions of the kings of England, to whom therefore allegiance is reserved in all publick oaths administered here.

The lords of it have for a long time waved the title of kings, and are now only stiled Lords of Man and the Isles ; though they still have most of the regalia, as the giving the final assent to all new laws, and the power of pardoning offenders, of changing the sentence of death into banishment, of appointing and displacing the governors and officers, with a right to all forfeitures for treason, felony, *felo de se*, etc.

THE MANNER OF HOLDING A TINWALD.

The manner of the Lord of Man's investiture, and receiving the homage of his people at his first accession was this :

* Hafniæ, 1697.

He was to sit on the Tinwald-Hill, in the open air, in a chair of state, with a royal cloth or canopy over his head ; his face to the east (towards a chapel eastward of the hill, where there are public prayers and a sermon on these occasions), and his sword before him, holden with the point upwards. His barons (the Bishop and Abbot), with the rest in their degrees, sat beside him, his beneficed men, council, and deemsters, sat before him ; his gentry and yeomanry in the third degree, and the twenty-four keys in their order ; and the commons stood without the circle, with three clerks in their surplices.

GOVERNOR.

The lord sends a Governor, Lieutenant, or Captain, who constantly resides at Castle-town, where he has a handsome house, salary, and other conveniences befitting his station. He is to take care that all officers, civil and military, discharge their trusts and duty. He is Chancellor, and to him there is an appeal in matters of right and wrong, and from him to the lord, and finally (if occasion be) to the King of England in council.

The Governor's oath is something peculiar. He is sworn to do right between the lord and his people, as uprightly as *the staff* (the ensign of his authority, then in his hand) *now standeth*, that it may be a constant monitor to him of the obligations he lies under.

INHABITANTS.

The inhabitants are an orderly, civilised people, and courteous enough to strangers ; and if they have been otherwise represented, it has been by those that knew them not, or perhaps it is because they have sense enough to see when strangers (who are too apt to have a mean opinion of them) would go about to impose upon them, which they are not willing to suffer if they can help it.

They have ever had a profound respect for their lords, especially for those of the house of Derby, who have always

treated them with great regard and tenderness ; but, at the same time, they are jealous of their ancient laws, tenures, and liberties. They have a great many good qualities : they are generally very charitable to the poor, and hospitable to strangers, especially in the country, where the people, if a stranger come to their houses, would think it an unpardonable crime not to give him a share of the best they have themselves to eat or drink. They have a significant proverb (which generally shows the genius of a people) to this purport, *Tra ta yn derry Vought cooney lesh bought elley, ta Jee hene garaghtee* ; i.e. "When one poor man relieves another, God himself rejoices at it ;" or, as it is in Manks, "laughs outright."

They have generally hated sacrilege to such a degree, that they do not think a man can wish a greater curse to a family than in these words—*Clogh ny killagh ayns Corneil dty hie moar* ; i.e. "May a stone of the church be found in the corner of thy dwelling-house." And though the covetousness of some have taken advantage of the former great poverty of the clergy, and of the little power they had to defend themselves in the Bishop's absence from his diocese, to introduce prescriptions (which yet, if the observations of the people are just, they have no great reason to boast of), yet the piety of some others has led them to fling up such prescriptions, which are so very injurious to the rights of the church, and of so evil an example, and an handle for others to attempt the same injustice.

ACT OF SETTLEMENT.*

The inhabitants are laborious enough, and those who think them otherwise, because improvements go so slowly on, do not see the difficulties that too many of them have to struggle with. Indeed, the present Lord of Man (Lord Derby) has, to his great honour, removed one of the heaviest discouragements to industry and future improvements. His lordship,

* Obtained 1703 by Bishop Wilson. See his Life, p. 15.

at his accession, found his people complaining, as their ancestors had been for more than one hundred years, of the uncertainty of their holdings; they claiming an ancient tenure which they called "the tenure of the straw," by which they might leave their estates to posterity under certain rents, fines, and services, which his officers could not allow of, because of the many breaks that had been made by leases, etc., in that manner of holding. He therefore appointed commissioners to treat with his people in his presence, and at last came to a resolution to restore them, by a public act of Tinwald, to a tenure of inheritance, under certain fines, etc. And the very great improvements which have since been made show plainly that there wanted such a settlement to encourage industry; and the present and future ages will have reason to remember it with the greatest sense of gratitude.

LANGUAGE.

But to return to the inhabitants, whose language is the *Erse*, or a dialect of that spoken in the Highlands of Scotland, with a mixture of some words of Greek, Latin, and Welsh, and many of English original, to express the names of things which were not formerly known to the people of this island, whose ancient simplicity of living and speaking appears in many instances. Thus, for example, they do not generally reckon the time in Manks by the hours of the day, but by the *tra shirveish*, that is, the service-time; namely, nine in the morning, or three in the evening; an hour, two hours, before or after service-time, etc.

In this language, the substantive is generally put before the adjective, and many things which, in the English language, are derived from the Latin and Greek, and little understood by those that know nothing of those languages, in Manks are expressed by a periphrasis easily understood by the common people.

It has been often said that the Holy Bible was, by Bishop Phillips's care, translated into the Manks language ; but, upon the best enquiry that can be made, there was no more attempted by him than a translation of the Common Prayer, which is still extant, but of no use to the present generation.*

In their habit and manner of living they imitate the English, only the middle and poorer sort, amongst the men, usually wear a kind of sandal, which they call *kerranes*, made of untanned leather, and which, being cross-laced from the toe to the upper part of the instep, and gathered about the ancle, makes a very cheap, convenient, and not unhandsome shoe.

The island is certainly more populous now than ever it was, there being at present about 20,000 natives, besides strangers, which obliges them everywhere to enlarge their churches, so that there are ten times as many inhabitants as in Bede's time, when they were but about three or four hundred families.

DIVISION.

The division of the island, as to its civil concerns, is into six sheadings. Every sheading has its proper coroner, who, in the nature of a sheriff, is intrusted with the peace of his district, secures criminals, brings them to justice, etc.

The south division contains,

The Sheading of Kirk Christ Rushen,	Subdivided into the parishes of	Kirk Christ Rushen, Kirk Arbory, Kirk Malew.
The Middle Sheading,		Kirk St. Ann, Kirk Marown, Kirk Braddan.
The Garff Sheading,		Kirk Maughold, Kirk Lonan, Kirk Conchar.

* The translation of the Scriptures was first begun by Bishop Wilson, and finished by his successor Bishop Hildesley, who had the honour of perfecting the work, so valuable to this country.

The north division contains,

The Sheading of Glanfaba,	}	subdivided into	Kirk Patrick, Kirk German.
Michael Sheading,			Kirk Michael, Kirk St. Mary Ballaugh, Kirk Patrick of Jurby.
Ayre Sheading,			Kirk Christ Lezaire, Kirk Andrew's (the arch- deaconry) Kirk Bride.

There are in every sheading as many moars and captains as there are parishes. These moars are the lord's bailiffs for one year, and are answerable for all the rents in their respective parishes ; and the captains are intrusted with the care of the militia or trainbands.

The island, as to ecclesiastical concerns, is divided into seventeen parishes, every church bearing the name of the saint to which it is dedicated, as Malew to St. Lupus, etc.

TOWNS.

The principal towns are only four, which are all situated near the sea. Each of them has its harbour, and a castle or fort to defend it.

Castle-Town, to the south (called also Castle-Rushen, from a very ancient but yet entire beautiful castle, in the centre of the town, built of a coarse but very durable marble), is the first town of the island. Here the Governor resides, as do most of the lord's officers ; here the Chancery Court is kept every first Thursday of the month ; and here also is held the head court, or gaol-delivery, twice a year. This castle is said to have been built by Guttred, king of Man, about the year 960 ; and it is very probable, for about that time the Norwegians began to be troublesome to all places by their piracies.

Peel, to the west, was called by the Norwegians Holm-town, from a small island close by it, in which stands the cathedral dedicated to St. German, the first bishop of this isle. This little isle, naturally very strong, was made much more so by art ; Thomas, Earl of Derby, encompassing it with a wall, towers, and other fortifications, and making it in those days impregnable. At present there is a small garrison kept there, and it is the prison for all offenders against the ecclesiastical laws, whether for incest, adultery, etc., or disobedience, and it is called St. German's prison.

Douglas, to the east, is much the richest town, the best market, and most populous of any in the whole island ; and as it has of late years increased in its trade, it has done so in its buildings. There are a neat chapel, a public school, several good houses, and excellent vaults and cellars for merchants' goods ; but anybody that sees it would wish that authority had interposed to have made the buildings and streets more regular. The harbour, for vessels of a tolerable burthen, is the safest in the island, the ships lying in it as quiet as in a dock or basin. Near to Douglas formerly stood a nunnery, now a good house, pleasantly seated and sheltered with trees.

Ramsey, to the north, is the most noted for a spacious bay, in which the greatest fleet may ride at anchor with safety enough from all winds but the north-east, and in that case they need not be embayed. This town, standing upon a beach of loose sand or shingle, is in danger, if not timely prevented, of being washed away by the sea.

Bally-Sally, though not usually reckoned among the towns, is yet a considerable inland village, where formerly stood the abbey of Rushin, founded A.D. 1134, upon lands given by Olavus King of Man, the ruins of which still remain. This was the latest dissolved monastery in these kingdoms.

The rest of the inhabitants have their houses built in the

most convenient part of their estates for water and shelter ; the better sort have good substantial houses of stone, and covered with slate ; others with thatch, which they have found a way to secure against the winds (which in winter are boisterous enough) by ropes of straw, very readily made, and neatly crossed like a net over one another, which no storms can injure.

IMPROVEMENT OF LAND.

The way of improving their lands is either by lime, by seawreck, or by folding their sheep and cattle in the night, and during the heat of the day, in little inclosures raised every year to keep them within a certain compass ; which, in about fourteen days' time, is so enriched with the urine and dung of the cattle, as to yield a plentiful crop. These little hedges are very easily raised by a spade peculiar to the country ; and, being burnt by the heat of the sun, and flung down before seed-time, yield very good corn, either wheat, barley, rye, or oats.

Oats is the common bread of the country, made into thin cakes, as in the fell-country in Lancashire.

HORIZONTAL MILLS.

Many of the rivers (or rather rivulets) not having water sufficient to drive a mill the greatest part of the year, necessity has put them upon an invention of a cheap sort of mill, which, as it costs very little, is no great loss, though it stands six months in the year ; the water-wheel, about six feet in diameter, lies horizontal, consisting of a great many hollow ladles, against which the water, brought down in a trough, strikes forcibly, and gives motion to the upper stone, which, by a beam and iron, is joined to the centre of the water-wheel ; not but that they have other mills both for corn and fulling of cloth, where they have water in summer more plentiful.

COMMODITIES.

The commodities of this island are, black cattle (of which six hundred, by the Act of Navigation, may be imported yearly into England), lambs' wool, fine and coarse linen, and coarse woollen-cloth, hides, skins, honey, and tallow, and heretofore some corn and beer ; which now, since the great resort of strangers, are little enough for their own use.

HERRINGS.

But formerly herrings were the great staple commodity of this isle, of which (within the memory of some now living) near twenty thousand barrels have been exported in one year to France and other places.

The time of herring-fishing is between July and All-hallow's tide.

The whole fleet of boats (every boat being about the burden of two tons) are under the government of the water-bailiff on shore, and under one called a vice-admiral at sea, who, by the signal of a flag, directs them when to shoot their nets, etc. There are due to the lord of the isle, as a royalty, ten shillings out of every boat that takes above ten mease (every mease being five hundred herrings), and one shilling to the water-bailiff.

In acknowledgment of this great blessing, and that God may be prevailed with to continue it (this being the great support of the place), the whole fleet duly attend divine service on the shore, at the several ports, every evening before they go to sea ; the respective incumbents, on that occasion, making use of a form of prayer, lessons, etc., lately composed for that purpose.* Besides this, there is a petition inserted in the Litany, and used in the public service throughout the

* This Form of Prayer, composed by Bishop Wilson, is printed in his Works, vol. iv. p. 331, etc.

year, for the blessings of the sea,* on which the comfortable subsistence of so many depends ; and the law provideth that every boat pay tithe-fish, without any pretence to prescription.

TRADE.

The trade of this island is very much improved of late years, foreign merchants having found it their interest to touch here, and leave part of their cargoes, either to bring the remainder under the custom of butlerage, or because the duties of the whole would be too great a sum to be paid at once in England ; or, lastly, to lie here for a market, the duties and cellarage being so small.

The ancient method of commerce (which was to have four sworn merchants, who were to agree with the foreign merchant for the price of the goods imported, as also for the price of the commodities the island had to spare, which both sides were bound to stand to) is entirely laid aside.

RELIGION.

The religion and worship is exactly the same with that of the Church of England. The Isle of Man was converted to the Christian Faith by St. Patrick about the year 440, at which time the Bishoprick of Man was erected ; St. German, to whose name and memory the cathedral is dedicated, being the first bishop of Man, who, with his successors, had this island only for their diocese, till the Norwegians had conquered the Western Isles, and soon after Man, which was about the beginning of the eleventh century. It was about that time, that the *Insulæ Sodorenses*, being thirty-two (so called from the Bishoprick of Sodor erected in one of them, namely, the Isle of Hy), were united to Man, and from that time, the Bishops of the United Sees were stiled *Sodor and*

* Bishop Wilson's Works, p. 346.

Man, and sometimes *Man and Insularum*; and they had the Archbishop of Dronthem (stiled *Nidorensis*) for their Metropolitan. And this continued till the island was finally annexed to the Crown of England, when Man had its own bishops again, who styled themselves variously, sometimes Bishops of Man only, sometimes *Sodor and Man*, and sometimes *Sodor de Man*; giving the name Sodor to a little isle, before mentioned, lying within a musket-shot of the mainland, called by the Norwegians Holm, and by the inhabitants Peel, in which stands the cathedral. For, in these express words, in an instrument yet extant, Thomas Earl of Derby and Lord of Man, A.D. 1505, confirms to Huan Hesketh, Bishop of Sodor, all the lands, &c., anciently belonging to the Bishops of Man, namely, *Ecclesiam cathedralem Sancti Germani in Holm, Sodor vel Pele vocatum, ecclesiamque Sancti Patricii ibidem, et locum præfatum in quo præfatæ ecclesiæ sitæ sunt*. This cathedral was built by Simon, Bishop of Sodor, who died A.D. 1245, and was there buried.

The Reformation was begun something later here than in England, but so happily carried on, that there has not for many years been one Papist a native in the island; nor indeed are there dissenters of any denomination, except a family or two of Quakers, and even some of these have of late been baptised into the Church.

BISHOP'S PALACE.

The Bishop has his residence in the parish of Kirk-Michael, where he has a good house and chapel (if not stately, yet convenient enough), large gardens and pleasant walks, sheltered with groves of fruit and forest trees (which show what may be done in that sort of improvement), and so well situated, that from thence it is easy to visit any part of his diocese, and return the same day.

BISHOPS.

The Bishops of Man are barons of the isle. They have their own courts for their temporalities, where one of the deemsters of the isle sits as judge.

This peculiar privilege the bishop has at this day, that if any of his tenants be guilty of a capital crime, and is to be tried for his life, the bishop's steward may demand him from the lord's bar, and try him in the bishop's court by a jury of his own tenants; and, in case of conviction, his lands are forfeited to the bishop, but his goods and person are at the lord's disposal.

The Abbot of Rushen had the same privilege, and so has the steward of those lands to this day.

When the bishoprick falls void, the lord of the isle names a person, and presents him to the King of England for his royal assent, and then to the Archbishop of York to be consecrated. After which, he becomes subject to him as his Metropolitan, and both he and the proctors for the clergy are constantly summoned with the rest of the bishops and clergy of that province to convocation; the diocese of Man, together with the diocese of Chester, being by an Act of Parliament of the thirty-third of Henry VIII. (confirmed by another of the eighth of James I.) annexed unto the metropolitanical see of York.

"An Act discovering the Bishoprick of Chester and of the Isle of Man from the Jurisdiction of Canterbury, to the Jurisdiction of York. 8 Jac. II. cap. xxxi.

"WHEREAS, the King's Highness, of his most gracious goodness, as well for the advancement of Christ's religion, as for the better instruction of his subjects in the laws of God, hath, by his Letters Patent, bearing date the sixteenth day of July, in the thirty third year of his noble reign, erected, founded, and established, in the late monas-

tery of St. Werberge, in his city of Chester, a Cathedral Church or Bishop's See ; willing the same to be named and called the bishoprick or bishop's see of Chester ; and to the same hath appointed limits and bounds of one perfect and entire diocese, ordained, and willing the same to be named and called the Diocese of Chester. And amongst other things, hath appropriated, united, and annexed, to the said diocese of Chester, that Archdeaconry of Richmond, and all the jurisdictions thereof, which archdeaconry was late parcel of the diocese of York ; and, moreover, hath the same whole and entire diocese of Chester, with all the limits and bounds, and all things annexed, appropriated, and united, to the same ; decreed, ordained, and established, to be of the province of the Archbishop of Canterbury, and under the jurisdiction metropolitical of the same, as in the same letters patent doth more largely appear. Forasmuch as his said Highness graciously considereth, that the said Archbishop of Canterbury hath a sufficient number of dioceses and suffragans under him, and in his province ; and that the Archbishop of York hath, within the realm of England, only two suffragans : and moreover, that if the said diocese should remain under the said Archbishop of Canterbury, that then all his Highness's subjects of all that diocese of Chester, and so of the archdeaconry of Richmond, should be constrained for appeals to resort to the audience of Canterbury ; which thing, to many of the said diocese, and specially to them of the archdeaconry of Richmond, should be, by reason of long journey of almost three hundred miles from some places thereof, intolerable fatiguation, and insupportable charges. And therefore tenderly, like a most gracious prince, studying and caring for his said subjects' most commodity, quietness, and ease, and upon further deliberation, hath, with the advice of his most honourable council, determined and ordained to remove and dissever the said bishoprick and diocese of Chester from the said province and archbishoprick of Canterbury, and to unite and annex the same to the province and archbishoprick of York, as a diocese, member, and bishoprick of the same.

" Be it therefore ordained, enacted, and established, by the King's Highness, and by the consent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the said whole and entire diocese or bishoprick of Chester, and every parcel and member thereof, be from henceforth united and annexed to the province and archbishoprick of York, as a diocese and bishoprick of the same ; and that from henceforth the said diocese of Chester, and every parcel thereof, exempt as well as not exempt, be, and be taken, named, and reputed to be, of the province

and archbishoprick of York, and of the metropolitical jurisdiction of the same, to every effect and purpose, according to the ecclesiastical laws in this realm ; and that the bishop of the same that now is, and all other his successors, shall be suffragans to the Archbishop of York that now is, and his successors, and to the same shall owe their obedience, and be under the jurisdiction metropolitical of the same, as well they as the Dean and Chapter of Chester ; and all the archdeacons, and the whole clergy, and all other the King's subjects, being within the limits and bounds of the said diocese ; anything comprised in the said letters patent of the erection of the said diocese and bishopric of Chester notwithstanding. And from henceforward neither the said Bishop of Chester, neither the clergy, nor any other the King's subjects being of the said diocese of Chester, shall recognise the Archbishop of Canterbury as their metropolitan, but only the Archbishop of York and his successors, and to the same shall obey in all things, according to the laws, as well temporal as ecclesiastical, in this realm.

“ Be it also further enacted and established, by the King's Highness, with the assent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that the bishoprick and diocese of Man, in the Isle of Man, be also annexed, adjoined, and united to the said province, and metropolitical jurisdiction of York, in all points, and to all purposes and effects, as the said bishoprick of Chester is annexed, adjoined, and united to the same.

“ Provided always, and be it enacted by our Sovereign Lord the King, with the assent of the Lords spiritual and temporal, and the Commons in this present Parliament assembled, and by the authority of the same, that this Act be not prejudicial to the Archbishop of Canterbury now being, nor to his successors, nor to the Dean and Chapter of the same, nor to any other Bishop or Chapter of this realm ; but that all places, lands, promotions, possessions, as well spiritual as temporal, being and lying without the bounds and limits of the archdeaconries of Richmond and Chester, and without the bounds and limits of the city of Chester, and the county of the same, and the counties of Lancaster and Chester, or any of them, shall be still of the province of Canterbury, and of such diocese and dioceses as they were of before the erection of the bishopric of Chester, and of the jurisdiction of the same, and not of the province of York, nor shall be accounted to be any parcel of the said diocese of Chester ; anything in this present Act, or in the book of erection of the said bishoprick of Chester, notwithstanding.

“ Saving to the Bishop of Chester, and his successors, that his house

at Weston, being within the diocese of Coventry and Litchfield, shall be accounted and taken to be of his diocese ; and that he being resident in the same, shall be taken and accounted as resident in his own diocese ; and for the time of his abode there shall have jurisdiction in the same, likewise as all other bishops have in the houses belonging to their sees, wheresoever they lie, in any other bishoprick within this realm, for the time of their abode in the same. Anything in this present Act, and provision to the contrary thereof, in anywise notwithstanding."

[*"Vera copia cum Actu impresso, collata per H. P."*]

How the bishops of Man were chosen before, we find in a bull of Pope Celestine to Furnes Abbey :*—"In eligendo episcopum insularum, libertatem quam regis earum bonæ memoriæ Olavus et Godedus, filius ejus, monasterio vestro contulerunt, sicut in authenticis eorum continetur, auctoritate vobis apostolica confirmamus. Dat. Romæ, 10 cal. Julii, pontificatus nostri 4." That is, "In choosing a Bishop of the Isles we do, by our apostolical authority, confirm the liberty, which the Kings of the Isles, Olavus and Goded his son, vested in your monastery, as it is expressed in their original grants. Dated at Rome the 10th of the calends of July, and the 4th year of our pontificate."

ARCHDEACON.

The archdeacon, in all inferior causes, has alternate jurisdiction with the bishop ; he holds his courts, either in person or by his official, as the bishop does by himself and vicars-general, which are two, for the north and south divisions of the isle.

CLERGY.

The clergy are generally natives ; and indeed it cannot well be otherwise, none else being qualified to preach and administer the sacraments in the Manks language ; for the

* Ex. Chart. MS. Mon. Furnes, in Offic. Canc. Duc. Lanc.

English is not understood by two-thirds at least of the island, though there is an English school in every parish, so hard is it to change the language of a whole country !

The livings are generally small. The two parsonages are indeed worth near sixty pounds a year, but the vicarages, the royal bounty included, are not worth above twenty-five pounds ; with which, notwithstanding, the frugal clergy have maintained themselves, and sometimes pretty numerous families, very decently ; of late, indeed, the great resort of strangers has made provisions of all sorts as dear again as formerly.

ROYAL BOUNTY.

That, through the poverty of the place, the church might never want fit persons to perform divine offices, and to instruct the people in necessary truths and duties, the pious and worthy Dr. Isaac Barrow, soon after the Restoration, being then Bishop of Man, did so effectually make use of his interest with his majesty King Charles the Second, and other noble benefactors, that he obtained a grant of one hundred pounds a year, payable out of the excise for ever, for the better maintenance of the poor vicars and schoolmasters of his diocese. And the Right Hon. Charles Earl of Derby, being pleased to make a long lease of the impropriations of the isle in his hands, which, either as lord or abbot, were one-third of the whole tithes, the good bishop found means to pay for the said lease, which (besides an old rent and fine, still payable to the lord of the isle) may be worth to the clergy and schools about one hundred pounds more. Besides this he collected, amongst the English nobility and gentry (whose names and benefactions are registered and preserved in public tables in every parish), six hundred pounds, the interest of which maintains an academic master ; and, by his own private charity, he purchased two estates in land worth

twenty pounds a year, for the support of such young persons as should be designed for the ministry ; so that the name and good deeds of that excellent prelate will be remembered with gratitude as long as any sense of piety remains amongst them.

ECCLESIASTICAL DISCIPLINE.

There is nothing more commendable than the discipline of this church.

Public baptism is never administered but in the church, and private as the rubric directs.

Good care is taken to fit young persons for confirmation, which all are pretty careful to prepare themselves for, lest the want of being confirmed should hinder their future marriage ; confirmation, receiving the Lord's Supper, etc., being a necessary qualification for that state.

Offenders of all conditions, without distinction, are obliged to submit to the censures appointed by the church, whether for correction or example (commutation of penances being abolished by a late law), and they generally do it patiently. Such as do not submit (which hitherto have been but few) are either imprisoned or excommunicated ; under which sentence if they continue more than forty days, they are delivered over to the lord of the isle, both body and goods. In the meantime all Christians are frequently warned not to have any unnecessary conversation with them ; which the more thoughtful people are careful to observe.

The bishop and his vicars-general having a power to commit such to prison as refuse to appear before them, there is seldom occasion of passing this sentence for contumacy only ; so that people are never excommunicated but for crimes that will shut them out of heaven, which makes this sentence more dreaded.

Before the beginning of Lent (which is observed here

with great strictness) there is held a court of correction, where offenders, and such as have neglected to perform their censures, are presented ; and if there are many, or their crimes of a heinous nature, they are called together on Ash-Wednesday, and after a sermon explaining the design of church censures, and the duty of such as are so unhappy as to fall under them, their several censures are appointed, which they are to perform during Lent, that they may be received into the church before Easter.

PENANCE.

The manner of doing penance is primitive and edifying. The penitent, clothed in a sheet, etc., is brought into the church immediately before the Litany, and there continues till the sermon be ended ; after which, and a proper exhortation, the congregation are desired to pray for him in a form provided for that purpose ; and thus he is dealt with, till by his behaviour he has given some satisfaction that all this is not feigned, which being certified to the bishop, he orders him to be received by a very solemn form for receiving penitents into the peace of the church.

But if offenders, after having once done public penance, relapse into the same or other scandalous vices, they are not presently permitted to do penance again, though they should desire it ever so earnestly, till they shall have given better proofs of their resolution to amend their lives ; during which time they are not permitted to go into any church in time of divine service, but stand at the church door, until their pastor and other grave persons are convinced by their conversation that there are hopes of a lasting reformation, and certify the same to the bishop.

There is here one very wholesome branch of church discipline, the want of which, in many other places, is the occa-

sion that infinite disorders go unpunished ; namely, the injoining offenders purgation by their own oaths, and the oaths of compurgators (if need be) of known reputation, where the fame is common, the crime scandalous, and yet not proof enough to convict them ; and this is far from being complained of as a grievance : for if common fame has injured any person, he has an opportunity of being restored to his good name (unless upon trial the court find just cause to refuse it), and a severe penalty is laid upon any that shall after this revive the scandal. On the other hand, if a man will not swear to his own innocency, or cannot prevail with others to believe him, it is fit he should be treated as guilty, and the scandal removed by a proper censure.

CONVOCAATION.

In order to secure the discipline of the church, the bishop is to call a convocation of his clergy at least once a year ; the day appointed by law is Thursday in Whitsun-week (if the bishop be in the isle), where he has an opportunity of inquiring how the discipline of the church has been observed, and, by the advice of his clergy, of making such constitutions as are necessary for its better government.

LAWS.

The laws of the island are excellently well suited to the circumstances of the place and the condition of the people. Anciently, the Deemsters (that is, the temporal judges) determined most causes (which were then of no great moment, the inhabitants being mostly fishermen), either as they could remember the like to have been judged before, or according as they deemed most just in their own consciences ; from whence came the name of "breast-laws."

But as the island every day improved under Sir John

Stanley and his successors, so they, from time to time, observing the many inconveniences of giving judgment from breast-laws, ordered that all cases of moment or intricacy decided in their courts should be written down for precedents, to be a guide when the same or the like cases should happen for the future.

And that these precedents might be made with greater caution and justice, the law has expressly provided that, in all great matters and high points that shall be in doubt, the lieutenant, or "any of the council for the time being," shall take the Deemsters to them, with the advice of the elders of the land (namely, the twenty-four Keys, as it is elsewhere more fully explained), to deem the law truly, as they shall answer it.

Now, if to this we add, that once every year, namely, on St. John Baptist's day, there is a meeting of the governor, officers spiritual and temporal, deemsters, and twenty-four keys, where any person has a right to present any uncommon grievance, and to have his complaint heard in the face of the whole country, there cannot be imagined a better constitution, where the injured may have relief, and those that are in authority may, if they please, have their sentences and actions, if righteous, justified to all the world.

TINWALD.

This court is called the Tinwald, from the Danish word "ting," that is, Forum judiciale, "a court of justice," and wald, that is, "fenced ;" it is held on a hill near the middle of the island, and in the open air. At this great meeting, where all persons are supposed to be present, all new laws are to be published, after they have been agreed to by the governor, council, deemsters, and twenty-four keys, and have received the approbation of the lord of the isle.

COUNCIL.

The Council consists of the Governor, Bishop, Archdeacon, two Vicars-general, the Receiver-general, the Comptroller, the Water-bailiff, and the Attorney-general.

KEYS.

The twenty-four keys, so called (it is said) from unlocking, as it were, or solving the difficulties of the law, represent the commons of the land, and join with the council in making all new laws, and with the deemsters in settling and determining the meaning of the ancient laws and customs in all difficult cases.

The manner of choosing them at present is this : When a member dies, or is discharged, either on account of age, or for any great crime, which, upon a trial by his brethren, he is found guilty of ; the rest of the body present two persons to the governor, out of whom he makes choice of one, who is immediately sworn to fill up the body. A majority determines any case of common law that comes before them ; for, besides that they are a part of the legislature, they frequently determine causes touching titles of inheritance, where inferior juries have given their verdicts before.

DEEMSTERS.

The two deemsters are the temporal judges, both in cases of common law and of life and death ; but most of the controversies, especially such as are too trivial to be brought before a court, are dispatched at their houses.

The deemster's oath, which he takes when he enters upon his office, is pretty singular, namely, " You shall do justice between man and man, as equally as the herring-bone lies between the two sides ;" that his daily food (for in former days no doubt it was so) might put him in mind of the obligation he lay under to give impartial judgment.

ECCLESIASTICAL COURTS.

The ecclesiastical courts are either held by the bishop in person, or his archdeacon (especially where the cause is purely spiritual), or by his vicars-general, and the archdeacon's official, who are the proper judges of all controversies which happen between executors, etc., within a year and a day after probate of the will, or administration granted.

In matters spiritual, it is easy to observe very many footsteps of primitive discipline and integrity ; offenders are neither overlooked nor treated with imperiousness ; if they suffer for their crimes, it is rarely in their purses, unless where they are very obstinate, and relapse into their former, or other great offences.

As for civil causes that come before these courts, they are soon dispatched, and almost without any charge (attornies and proctors being generally discountenanced), unless where litigious persons are concerned, who can find ways to prolong law-suits even against the will of the judge, whose interest it is to shorten them as much as may be, as getting nothing by their length, but more trouble ; but besides what is transacted in open court, the vicars-general compose an infinite number of differences at their own houses, which makes that office very laborious and troublesome.

ATTORNIES.

In all the courts of this island, ecclesiastical and civil, both men and women usually plead their own causes, except where strangers are concerned, who, being unacquainted with the laws and language, are forced to employ others to speak for them. It is but of late years that attornies, and such as gain by strife, have even forced themselves into business ; and, except what these get out of the people, law-suits are determined without much charges.

PECULIAR CUSTOMS.

There are a great many laws and customs which are peculiar to this place, and singular.

The eldest daughter (if there be no son) inherits, though there be more children.

The wives, through the whole island, have a power to make their wills (though their husbands be living) of one half of all the goods, movable and immovable ; except in the six northern parishes, where the wife, if she has had children, can only dispose of a third part of the living goods ; and this favour, tradition saith, the south-side women obtained above those of the north, for their assisting their husbands in a day of battle.

A widow has one half of her husband's real estate, if she be his first wife ; and one quarter, if she be the second or third ; but if any widow marries, or miscarries, she loses her widow-right in her husband's estate.

When any of the tenants fell into poverty, and were not able to pay their rents and services, the sitting quest, consisting of four old moars or bailiffs in every parish, were obliged to find such a tenant for the estates as would secure the lord's rent, etc., who, after his name was entered into the court-rolls, had an unquestionable title to the same.

A child got before marriage shall inherit, provided the marriage follows within a year or two, and the woman was never defamed before, with regard to any other man.

Executors of spiritual men have a right to the year's profits, if they live till after twelve of the clock on Easter-day.

They still retain an usage (observed by the Saxons before the Conquest) that the bishop, or some priest appointed by him, do always sit in their great court along with the governor, till sentence of death (if any) be to be pronounced :

the deemster asking the jury (instead of guilty or not guilty), *Vod fircharree soie ?* which, literally translated, is, " May the man of the chancel, or he that ministers at the altar, continue to sit ? " If the foreman answers in the negative, the bishop, or his substitute, withdraws, and sentence is then pronounced on the criminal.

When any laws which concern the church are to be enacted, the bishop and the whole clergy shall be made privy thereunto, and join with the temporal officers, and have their consents with them till the same shall be established.

If a single woman prosecutes a single man for a rape, the ecclesiastical judges impanel a jury ; and if this jury find him guilty, he is so returned to the temporal courts, where, if he be found guilty, the deemster delivers to the woman a rope, a sword, and a ring, and she has it in her choice to have him hanged or beheaded, or to marry him.

If a man get a farmer's daughter with child, he shall be compelled to marry her, or endow her with such a portion as her father would have given her.

No man heretofore could dispose of his estate, unless he fell into poverty ; and, at this day, a man must have the approbation of the governor and officers, before he can alienate.

TOKENS.

The manner of calling any person before a magistrate, spiritual or temporal, is pretty singular : the magistrate, upon a piece of thin slate, or stone, makes a mark ; generally the first letters of his christian and surname. This is given to a proper officer, the summoner, if it be before an ecclesiastical magistrate ; or the lockman, if before a temporal, with two-pence ; who shows it to the person to be charged, with the time when he is to appear, and at whose suit ; which if he refuses to obey, he is fined or committed to prison, until he give bonds to appear and pay costs.

CURIOSITIES, RUNIC INSCRIPTIONS.

Here are more Runic inscriptions to be met with in this island than perhaps in any other nation, most of them upon funeral monuments. They are generally on a long, flat rag-stone, with crosses on one or both sides, and little embellishments of men on horseback or in arms, stags, dogs, birds, or other devices, probably the achievements of some notable person. The inscriptions are generally on one edge, to be read from the bottom upwards ; most of them, after so many ages, are very entire, and written in the old Norwegian language, now understood in the Isle of Tero only ; and one of the largest of these stands in the highway near the church of St. Michael, erected in memory of Thurulf, or Thrulf, as the name is now pronounced in Norway.

Very many sepulchral tumuli, or burying-places, are yet remaining in several parts of the island, especially in the neighbourhood of the bishop's seat. The urns which have been taken out of them are so ill burnt, and of so bad a clay, that it is scarce possible to take them out without breaking them. They are full of burnt bones, white and fresh as when first interred.

As for medals, coins, or weapons, none have hitherto been found in these places ; though it is probable that such tumuli were cast up after some great engagement, being for the most part in a champaign country, and within the compass of a pitched battle.

There are some heaps of small stones (one especially in the parish of Kirk-Michael, called Karn Vial), as also some very large white stones brought together ; but on what occasion is not known.

Some few brass daggers, and other instruments of brass, were found not many years ago, buried under ground ; they were well made and poised, and as fit for doing

execution as any that are made of steel. And very lately, were found some nails of gold without alloy, with rivets of the same metal on the small end : their make shews plainly that they were the nails of a royal target, such as are at this day to be found amongst the Highlanders of Scotland.

THE CALF OF MAN.

There is a small island called The Calf, about three miles in circumference, and separated from the south end of Man by a channel of about two furlongs.

This little island is well stored with rabbits, and at one time of the year with puffins, which breed in the rabbit holes, the rabbits leaving their holes for that time to these strangers. About the 15th of August, the young puffins are ready to fly ; and it is then they hunt them, as they call it, and take great numbers of them, few years less than four or five thousand. The old ones leave their young all the day, and fly out to the main sea, where, having got their prey, and digested it in their own stomachs, they return late at night, and disgorge it into those of their young ; for at no time is there anything found in the stomachs of the young but a digested oil and leaves of sorrel. This makes them one lump, almost, of fat. They who will be at the expense of wine, spice, and other ingredients, to pickle them, make them very grateful to many palates, and send them abroad ; but the greatest part are consumed at home, coming at a very proper time for the husbandman in harvest.

About the rocks of this little island an incredible number of all sorts of sea-fowl breed, shelter, and bask themselves in summer, and make a sight so agreeable, that Governor Chalonier was at the pains to have a sketch of one of these shelving rocks, with a vast variety of birds sitting upon it, taken and printed with his account of the isle.

A SPECIMEN OF THE MANKS LANGUAGE.

THE LORD'S PRAYER.

AYE AIN, t'ayns Niau; Casherick dy row dt'ennym, Dy jigg dty Reeriaght: Dt'aigney dy row jeant er y Thalloo myr ta ayns Niau. Cur dooin nyn Arran jiu as gagh laa. As leih dooin nyn Loghtyn myr ta shin leih daesyn ta jannoo loghtyn nyn 'oi shin. As ny leeid shin ayns Miolagh. Agh livrey shin veih olk: Son lhiats y Reeriaght y Phooar as y Ghloyr son dy bragh as dy bragh. Amen.

THE APOSTLES' CREED.

TA mee credjal ayns Jee'n Ayr ooilley niartal chroo Hean as Thalloo.

As ayns Yeesey Crest e ynrycan vac nyn Jiarn v'er ny yentyn liorish y Spyrryd Noo, rug jeh'n voidyn Dorrey, ren surrance fo Pontius Pilate, v'er ny chrossey, marroo as oanluckiey. Hie e shees gys Nivrin, yn Tras laa jirre e reesht veih ny merriu. Hie e seose gys Niau as te ny hoi e er laueyesh yee nu Ayr Ooillee-Niartal. Deih shen hig eh dy vriwnys ny bio as ny merriu.

Ta mee credjal ayns y Spyrrid Noo, yn Slane-Agliah Casherick, Sheshaght ny Nooghyn, Leigh Peccaghyn, Irræ seose reesht ny Mirrieu, as y Dea ta dy bragh farraghtyn. Amen.

A LIST OF THE BISHOPS OF MAN.

All authors have mentioned three bishops after St. Patrick's leaving the island—viz., St. Germanus, St. Maughold, and Conanus; but they do not seem to have fixed either the date of their consecration, or even the exact time of their existence: and we are left as much in the dark in regard to their successors, till

Hamundus, who was consecrated by Turston archbishop of York. He died about the year 1151, and was then succeeded by

Gamaliel, who was consecrated by Roger archbishop of York. He lies buried at Peterborough, and was succeeded by Reginald, a Norwegian, to whom the thirds of the livings were first granted by the clergy.

Christian, buried in Ireland.

Michael, a Manksman, who died about the year 1203.

Nicholas de Melsa, abbot of Furness.

Reginald, consecrated 1216.

John, who was succeeded by

Simon, a man of great piety and learning. He held a synod of the clergy in the year 1239, in which thirteen canons were enacted.

He died in a good old age, at his palace at Kirk-Michael, in the year 1249. After him

Laurence, the archdeacon, was elected bishop in 1242.

Richard, an Englishman, died in 1274.

Marcus Galvadiensis, consecrated in the year 1275.

Mauritius, who was carried to prison by Edward the First, and in his room was placed

Allen or Onanns, who was succeeded by

Gilbert, a Scot. After him

Bernard, a Scot, held the bishoprick three years, and was succeeded by Thomas, a Scot, who sat as bishop fourteen years, and died September 20, 1348, in which year

William Russel, abbot of Rushin, was elected bishop by the whole clergy of Man, in St. German's. He added five more canons; and, at his death, which happened April 21, 1374, was succeeded by

John Duncan, installed 1376.

Robert Welby, consecrated 1396, sat twenty-two years, and was succeeded by

John Sprotton, 1452; succeeded by

Thomas Burton, who died 1458.

Evan, or Huan, elected bishop by Sir Thomas Stanley in 1503.

Hugh Hesketh, if not the same person as the foregoing.

Robert Ferrier, 1554; succeeded by

Henry Man, 1555; died 1573.

John Salisbury; who was succeeded by

James Stanley, illegitimate son of Sir Edward Stanley, first Lord Mont-eagle.

John Merrick, 1577. He wrote the History of the Isle of Man, which Mr. Camden first published in his Britannia.

George Lloyd, 1599 ; translated to Chester Jan. 14, 1604.

William Foster.

Dr. John Philips, consecrated in the year 1605 ; a man much esteemed for his piety and hospitality. Died 1633.

Dr. Richard Parr, 1635 ; the last bishop that sat before the unhappy civil wars.

Samuel Rutter was sworn bishop in the year 1661. He had been arch-deacon, and was the friend and companion of the great Earl of Derby when confined in prison ; and wrote some pieces of poetry for the Earl's amusement, which are in great esteem among the people of the Isle of Man to this day. He sat as bishop till the year 1663, and was then succeeded by

Dr. Isaac Barrow, to whom the clergy are obliged for the royal bounty, for the impropriations, and many other charities ; his translation to the see of St. Asaph was a very great loss to the island. He was succeeded by

Dr. Henry Bridgman. 1671.

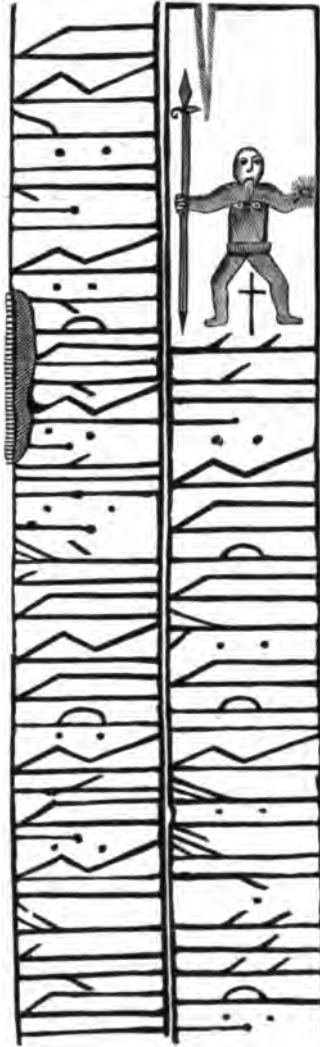
Dr. John Lake was consecrated in 1682, and being afterwards removed to Bristol, was succeeded by

Dr. Baptist Levinz, in the year 1684, who died in 1693.

Dr. Thomas Wilson was consecrated the 16th of January 1697-8.

A RUNIC INSCRIPTION ON A STONE CROSS IN KIRK-MICHAEL.

(Decyphered and Translated by JOHN PRESTWICH, Esq.)



JUALFTR : ! UINR : THURULF ! : EIN ! : RAUTHA : RI ! TI ! KHU

! : THONO · AFT : FRITHU : DUTHUR : ! JAO +

WALTER, SON OF THURULF, A KNIGHT RIGHT VALENT, LORD OF

FRITHU ; THE FATHER ; JESUS CHRIST.



WILLIS'S SURVEY OF THE CATHEDRAL OF MAN.



A SURVEY OF THE CATHEDRAL OF MAN,
BY BROWNE WILLIS, ESQUIRE.

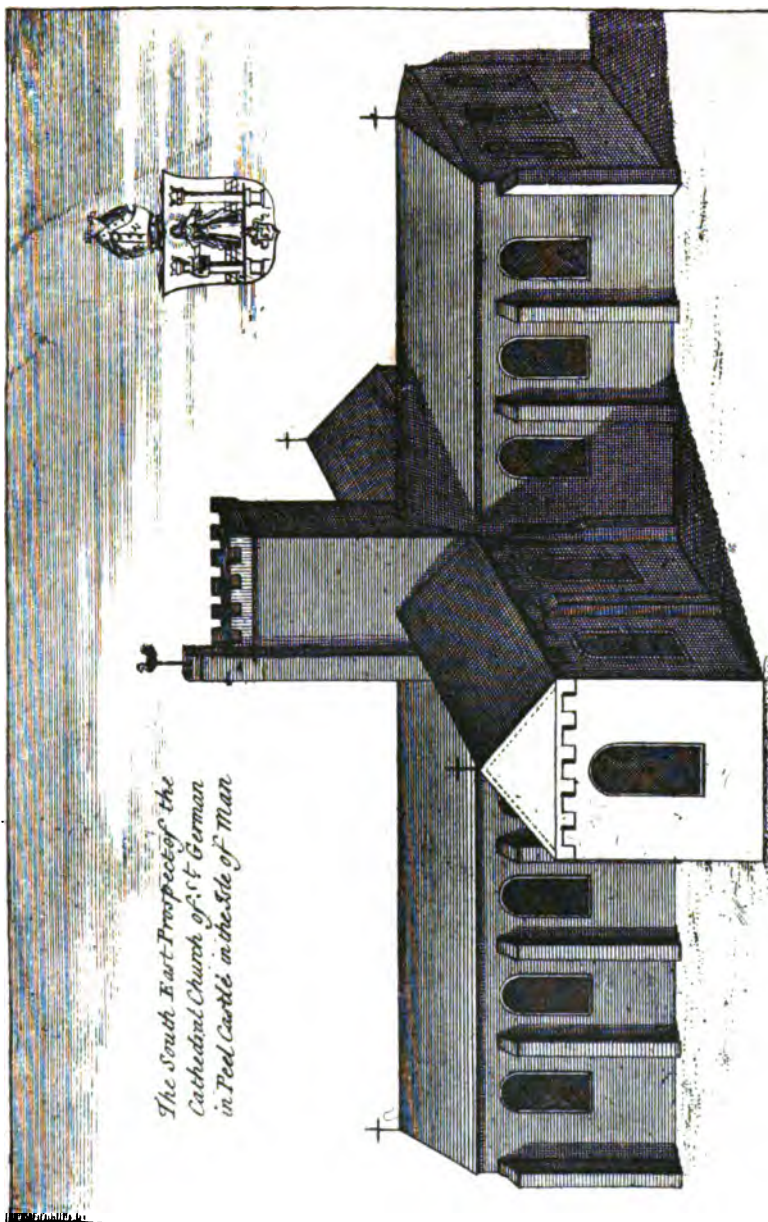
Extracted from his Book on the Cathedrals of England, 1727.

A Survey of the Cathedrals of York, Durham, Carlisle, Chester, Man, Litchfield, Hereford, Worcester, Gloucester, Bristol, Lincoln, Ely, Oxford, and Peterborough. By Browne Willis, Esquire. London : Printed for R. Gosling, at the Middle Temple-Gate, in Fleet Street, 1727-30. Three volumes, 4to : Diocese of Man, vol. i. pp. 369-380, with an addenda printed in various parts of the work, and a south-east prospect and ichnography of the Cathedral Church.

THE PREFACE.—Page v.

MAN. I was infinitely obliged to the truly primitive bishop there, but as I had not the honour to be known to his lordship, and on that account neglecting the sending in time, my letters and his answers were so long in circulating that I could not receive a thorough information to several of my queries early enough ; tho' as this is the first description given of this Church, I hope it may be accepted. His lordship informing me that the draught is exactly engraven, except that the windows are too wide (which I was apprehensive of at first, and so told the engraver, tho' I could not persuade him to alter them, after the plate was once out of

*The South East Prospect of the
Cathedral Church of St German
in Peel Castle in the Isle of Man.*



his hands), and that the plan is right, is also his lordship's opinion, except that the pulpit, which is opposite to the bishop's throne, is not specified ; it is very lately also, that I learnt from his lordship, that no part of the body and cross isle is paved ; and that all the lords nine impropriations, mentioned p. 817, were leased about 1667, by the lords of the isle to Bishop Barrow, for the benefit of the poor clergy.

WHADDON HALL, near Fenny Stratford,
April 8, 1727.



DIOCESE OF MAN

COMPRISETH only the Island of Man, which lies between England, Scotland, Ireland, and Wales, almost at equal distances, and contains no more than seventeen parishes, and in them are four market-towns, viz. Castletown, Douglass, Peel, and Ramsey, which have all of them chapels within the respective parishes of Kirks-Malew, Conchan, German, Maughold ; two whereof, viz. Castletown and Douglass, have been lately rebuilt, as was that of Ramsey about the year 1636.

The names of the seventeen parishes, with their dedications, are,

Kirk Andrews, St. Andrew.
St. Mary of Ballaugh.
Kirk Bride, St. Bridget.
Kirk Christ Rushen, Holy Trinity.
Kirk Arbory, St. Columbus.
Kirk Malew, St. Lupus.
Kirk Santan, St. Santanus.
Kirk Braddan, St. Brendinus.
Kirk Marown, St. Runius.
Kirk Conchan, St. Concha.
Kirk Lonon, St. Lonanus.
Kirk Maughold, St. Machutus.
Kirk Patrick, St. Patrick.
Kirk German in Peel, St. German, the cathedral.
Kirk Michael, St. Michael.
Kirk Patrick in Jurby, St. Patrick.
Kirk Christ Lez Ayre, Holy Trinity.

All which are appropriate, except the three first, which are the only parsonages or rectories ; and of these Kirk

Andrews is annex'd and united to the archdeaconry, to which the lords of this isle present, as they do to all the livings, except Kirks German, Braddan, Patrick, and Jourby, which are in the bishop's gift : And to the aforesaid lords of the isle, the patronage of the bishoprick seems all along to have appertained. For tho' Pope Coelestine once made a grant of it in these words, to the Abby of Furnes, co. Lancaster,—*Præterea in eligendo episcopum insularum, libertatem quam reges earum bonæ memoriæ, Olavus et Godredus filius ejus monasterio vestro contulerunt, sicut in autenticis eorum continetur ; auctoritate apostolica confirmamus. Dat. Romæ 10 Cal. Julii, Pontif. nostri 4* [1194.] yet his bull seems never to have took place ; forasmuch as we learn from the *Monasticon Anglicanum*, vol. iii. p. 145. that Olave II. the then King of Man, non obstante Furnesium clamore, sent Nicholas, whom he appointed bishop of this see, an. 1203. to the church of York, and desired ut cito consecratum remittant. And it is plain, that ever since, as well as before, the bishops have been nominated by the lords of this isle, which was once subject to the kingdom of Northumberland ; but being about 1065 won from it by the Danes and Norwegians, they appointed a petite king of their own till 1266. when the Scots, by a mix'd title of conquest and purchase, obtained it, and held it for the most part till Edward III's reign, when it was in 1340 conquer'd by William Montacute, Earl of Salisbury, who enjoy'd it during his life, and never mortgaged it to Anthony Beck, bishop of Durham, as Sacheverell, in his history of this isle, intimates through a very great mistake ;* for Bishop Beck had been dead thirty years before, and had

* The Isle of Man was granted for life to Anthony Beck in 1309 by Edward II. . The Rev. Mr. Cumming, in the first volume of the Manx Society publications, p. 168, has endeavoured to reconcile the various statements of Camden, Chaloner, and Sacheverell, with each other, and with the facts of history, which are elicited by the comparison of the ancient documents published in Dr. Oliver's *Monumenta*, vol. vii. of the Manx Society.

no title to it, unless any had been conferred upon him by a grant of King Edward I. on his conquest of Scotland, which expired on the bishop's death, if not sooner, when the Scots, Temp. Edw. II. recovered again what had been took from them, tho' they were outed of this in the succeeding reign of Edward III. by the said William Montacute, whose son sold it 1393. to Sir William Scrope, which coming by his attainder to King Henry IV. he bestowed it 1399. on Henry Piercy Earl of Northumberland, and on his forfeiting his favour, gave it 1405. to Sir John Stanley, whose posterity, earls of Derby, have ever since been possess'd of it, and have, as already mentioned, enjoyed all along the patronage of the bishoprick, and nominate their intended bishop to the King, who dismisses him with the royal assent to the Archbishop of York, and he accordingly consecrates him, as one of his suffragans ; this bishop being reputed the fourth or last suffragan of his province, tho' he has not, as the other three, any place in Parliament : Not for the reason, as Heylin and other historians give, because he is not appointed by the Crown of England, for it has sometimes so happen'd that the King of England has nominated to this see ; but the true reason rather appears, that this bishop's diocese and baronage was never within the realm of England, no more than the bishops of Normandy whilst that country was in the hands of the English. Besides, it is apparent, if Dr. Heylin's reason had took place, that the bishops of Rochester, as they had antiently been put in by the archbishops of Canterbury, might have been excluded, in like manner, sitting in Parliament.

The government of this diocese, under its bishop, is by an archdeacon, two vicars general, and sixteen parochial ministers, which supply sixteen of the seventeen churches, the seventeenth being the said archdeacon's proper cure.

The revenues or income of the bishoprick arise from a



demesne, some lands in lease, and appropriations, with the advowsons of Kirk German, Kirk Braddan, Kirk Jurby, two thirds of Kirk Patrick, and one third of some other parishes, and amount in the whole to about 400*l.* per ann. as does the archdeaconry to about 90*l.* the two rectories to 60*l.* each, and the other livings to about 25*l.* apiece ; tho' several of them being leased out formerly to Rushen Abby, the vicars enjoy'd a very small pittance, till Bishop Barrow bought out the lease from the lords of the isle, part of whose possessions it became at the Dissolution ; and for farther augmentation, procur'd a grant of 100*l.* per ann. to be settled for ever on the poorest vicaridges, besides his own charity in endowing schools to instruct the youth.

As to the cathedral church, which is dedicated to St. German, and said to have been built by Bishop Simon in King Henry III'd's time, it is a plain structure, erected in the shape of a cross, with a tower in the middle, and consists of two single isles, crossing each other, which are no more than nineteen foot in breadth, without pillars. The length from east to west is a hundred and thirteen foot and an half, and from north to south sixty six foot and an half. In the tower (which stands upon four arches, sixteen foot and an half wide, and is ornamented at top, with overhanging or corbelled battlements, in nature of a castle) is neither bells or windows. Nor is here, as I am inform'd, one raised monument either in this or any of the parish churches, which have none of them above one or two bells, nor are there any towers or steeples belonging to above two or three of them, and not one clock in any of them, except Douglass, lately set up. Neither are here any antient inscriptions on grave-stones, which are scarce anywhere to be met with, except some few in Kirk Malew, the governour's parish. Nor is any part of the cathedral (which is the largest church in the island), except the chancel, kept in good repair, by reason of

its situation within the walls of Peel Castle, to which there is no access but at low water, and even then no good coming ; which being also the case of Kirk Patrick church, standing near it, has occasioned that likewise to go to ruin ; on which account the present good bishop has erected a new church for the parishioners in a more commodious place, the inconvenience attending St. German's parish being provided for by the chapel at Peel Town.

In King's *Vale Royal*, or *History of Cheshire*, printed in folio an. 1656. may be seen a draught of this cathedral, and Kirk Patrick church, the abby of Rushen, and nunnery of Douglass, which, with the house of friars in Kirk Arbory, founded an. 1373. were the only religious houses in this island. The first of these, viz. Rushen, reputed the usual burial-place of the kings of Man, appears by the ruins to have been an elegant structure. Here is also, among other buildings, given a draught or prospect of the Episcopal Palace, which stands in Kirk Michael parish.

But besides the draught in King, there is published in Steven's *English Monasticon* a south-west prospect of the cathedral ; and in the new edition of Cambden's *Britannia*, by Bishop Gibson, we have some account how the bishops of this isle came to be entitled bishops of Sodor, of which all I need add, is, that about 1098. when Magnus King of Norway had conquer'd Man and the isles, the two sees of Sodor and Man were said to be united into one, which having continued so for 235 years, viz. till Edward III'd's time, about 1333. has occasioned the bishops of this isle, even to this day, to retain both titles, notwithstanding Sodor itself which is said to be an obscure village in St. Columb's isle in Scotland, where Pope Gregory IV. planted a bishop's see an. 840. has, after its separation from Man many ages ago, been long since swallowed up in the sees of Orkney and the isles, while Scotland had bishops. And lastly, as to the jurisdiction of the

Archbishop of Drontheim in Norway, spoken of by our writers, and their consecrating the Bishop of Man, I cannot find any good authority confirming their exercising jurisdiction here, or discover that any bishop received consecration in Norway, except Laurence, and that was by a particular accident. And this I am the better enabled to speak to, forasmuch as the present most primitive bishop, who has generously communicated to me an account of this see, has not been able to meet with any information about it ; and on his sending to Norway, could only be informed that their registers at Drontheim (if any) were burnt. But I hasten to treat of the bishops ; in discoursing of whom I shall beg leave to include what remarks I have farther been able to pick up concerning this see.

BISHOPS OF MAN.

THIS island became very early the seat of a bishop,

AMPHIBALUS being reported to have presided as such about the year 360. Tho' better authorities inform us, that St. Patrick, the Irish apostle, founded this see, and appointed

GERMANUS first bishop here an. 447. and after him consecrated

CONINDRIUS, and

ROMULUS, bishops of this isle ; and that five years after the said Patrick's death,

MACHUTUS, called also Machilla and Maughold, sate bishop here an. 498, and 518. He veiled St. Bridget a nun, to whom a church is dedicated, as well as one to himself, in this island. The next bishop that occurs, is

CONANUS, tutor to Eugenius King of Scotland, who died Jan. 26, an. 648. He had the tuition of his three sons in this isle, which was antiently in such repute, that the Scotch histories mention an ordinance to be made for the education

of the heirs of that Crown by the bishops here. Who succeeded him we have no account, for our histories only furnish the bare names of

* ST. CONTENTUS,

* ST. BLADUS,

ST. MALCHUS, and

TORKINUS, who lived an. 889. (and is styled Bishop of Sodor, as are the three preceding bishops).

* ROOLWER, said to be buried at St. Maughold's ;

* WILLIAM ; and

* BRENDINUS, to whom a church in this island is dedicated. Nor do we meet with any mention of this see till the year 1098. when Matthew Paris tells us, that the two sees of Sodor and Man were united into one, and that

WYMUNDUS, or REYMUNDUS (called also Hamundus, son of Jole, in the Manks Chronicle), a monk of Sais in Normandy, was consecrated the first bishop, by Thomas Archbishop of York, who died an. 1113. Mr. Le Neve supposes his calling him the first bishop was in regard that he became the first bishop of Sodor and Man after this see was appointed one of the suffragans to the province of York.* This bishop was deprived an. 1151. and had, as Sacheverell tells us, his eyes put out. His successor, as we learn from Matthew Paris, was

JOHN, another monk of Sais in Normandy, who says, he factus est secundus Antistes Moinæ insulæ quæ est inter Angliam et Hiberniam, propinquior tamen Angliæ, an. 1151. tho' in Sacheverell's account

* GAMALIEL, an Englishman (buried in the abbey of Peterborough, and not with the two foregoing bishops, who were both interred in St. German's cathedral in Peel), is placed as next bishop after Wymundus. He is said to have been consecrated by Roger Archbishop of York, who became

* *Vide* Oliver's *Monumenta*, vol. i. p. 227 ; Manx Society, vol. iv. 1860.

archbishop an. 1154. and died so an. 1181. After him, according to Sacheverell,

REGINALD, a Norwegian, was bishop here, who obtained a grant of the third part of the tythes of this island. To him succeeded

* CHRISTIAN Archadiensis (*i.e.* a Scot, a native of Orkney, as I take it), who lies buried in Benchor monastery in Ireland, and had to his successor

MICHAEL, a Manksman, who dying an. 1203. was buried in Fountains Abby, co. York, and succeeded by

NICHOLAS de Meaux, Abbat of Furness in Lancashire, an. 1203. in King John's time; in whose reign Prynn intimates this see was subjected to York. He is reported to go into Ireland to visit Benchor Monastery, and that dying there an. 1217. he was buried in that priory; tho' I presume he then only resigned his bishoprick, for in the *Monasticon*, vol. i. p. 506, he occurs an. 1227. by the name of N. quondam Manniæ et insularum Episcopus, as witness to a charter of Stainfeild Priory. His successor was

REGINALD, a person of royal extraction, nephew to King Olave, consecrated an. 1217. He was a most exemplary governour, and dying about the year 1226. was buried in Rushen Abby with his ancestors, and succeeded by

JOHN, son of Hefare or Harfere, an. 1226. who by the negligence of his servants was unfortunately burnt. He was buried at Jerewas (I presume Jervaulx Abby, called also Jerwas, co. York). After him

SIMON Archadiensis, an Orkney man, occurs bishop an. 1229. He was a man of great learning and prudence, held a synod an. 1239. made thirteen canons, which see in the *Monasticon Anglicanum*. He died in his palace in Kirk Michael an. 1249. and was buried in St. German's Cathedral in Peel, which he had begun to build. On his death,

LAURENCE, Archdeacon of Man, was elected bishop an.

1249. who being at the same time on attendance upon Harold king of this isle in Norway, received consecration at the hands of the Metropolitan of that kingdom ; which is the only instance I find of the Archbishop of Drontheim's consecrating any bishop here. He had the misfortune to be shipwrecked, and drowned the same year, so he never came home to take possession of this dignity, which was, after some vacancy, next conferred upon

RICHARD, an Englishman, consecrated at Rome an. 1252. He dedicated the church of St. Mary's of Rushen, or Castletown, an. 1260. about six years after which the Scots got possession of this island. He died an. 1274. at Langalyner in Copland, on his return from a general council, and was buried at Furness Abbey, and succeeded by

* MARK of Galloway, a Scot, by mistake written Marus, and sometimes called Mauritius, promoted by Alexander the III^d King of Scotland an. 1275. according to some accounts, or, as in others, an. 1280. He was on some difference, as Sacheverell intimates, banish'd by the natives ; but they being interdicted for it, were glad to recal him, and lay a smoke-penny, by way of commutation, on every house, which is I think not paid now. He held a synod at Kirk Braddan in March, an. 1291. and made there thirty-nine canons. He died an. 1303. having been sometime blind, and was buried in St. German's Cathedral in Peel. After him

ALLEN, or ONACHUS, of Gallbway, another Scot, became bishop an. 1305. He died Feb. 15. 1321. and was buried at Rothesay in Scotland, and succeeded by a third countryman, viz.

GILBERT of Galloway, an. 1321. He died 1323. and was buried at Rothesay by his predecessor, and succeeded by

BERNARD, another Scot, an. 1324. He died an. 1333. and was buried at Kilwinning in Scotland, where he had been abbat, and succeeded by

THOMAS, who was also a Scotsman, about 1334. In this bishop's time this island was entirely recovered and taken away from Scotland, and so he was the last bishop made by them. He died Sept. 20. 1348. and was buried at Scoon in Scotland.

WILLIAM RUSSEL, a Manksman, Abbat of Rushen, succeeded, being consecrated at Avignon, by Pope Clement, an. 1348. He is said to have resisted some encroachments which the see of Drontheim wou'd have imposed, and to have entirely shook off that bishop. He held a synod at St. Michael's, in which five additional canons were made. He died April 21. 1374. and was buried in Furness Abby. His successor was

JOHN DUNKAN, a native of Man, elected May 21. 1374. and consecrated at Avignon, Nov. 25. following. In his return he was made prisoner at Bolonia, and redeemed for five hundred marks. He died 1380. soon after which time

ROBERT WALDBY occurs bishop here. He was an. 1391. made Archbishop of Dublin, and an. 1395. Bishop of Chichester, and next year Archbishop of York, as may be seen page 39. of this history. The next I find is

* RICHARD PULLY, who occurs Bishop of Sodor an. 1429. after him

JOHN GRENE, called also Sprotton (as I presume from the place of his birth, not far from Dunchurch, co. Warwick ; of which he became vicar an. 1414.), occurs possessed of Dunchurch and this see an. 1448. which he likewise held an. 1454. and was, not long after, succeeded by

THOMAS BURTON, who dying in March 1457. one

* THOMAS is said to be elected bishop here June 21. 1458. on the death of Thomas Burton. I take him to be the same with

THOMAS, Abbat of Vale Royal in Cheshire, who occurs bishop here, in Mr. Wharton's collections, in July 1466. and

that on his death, which no doubt happen'd at Vale Royal, and burial there, an. 1480.,

RICHARD OLDHAM, Abbat of Chester, was promoted to this see an. 1481. He died Sept. 19. 1486. and was buried in Chester Abby, as I learn, without any monument now remaining, and succeeded by

HUAN HESKETH, called in Sacheverell Hugh Hesketh ; and in Le Neve, Huan Blackleach ; consecrated an. 1487. In his time Tho. Stanley, King of Man and Earl of Derby, by his charter, dated March 28. 1505. confirmed to him and his successors the tithes and possessions which his predecessors kings of Man had given to former bishops ; and particularly granted the cathedral church in the Island Holm, Sodor, or Peel, with St. Patrick's church there, and other churches in Man, as may be seen in the charter in the *Monasticon*, vol. i. page 718. He died an. 1510. and was buried in his cathedral of St. German's in Peel.

In a glass window of the chapel in his house at Blackleach Hall, and also in other parts of that house, in Latham Lordship, co. Lancaster, was this painted, as I find in a MS. volume of Dodsworth's Collections, in the Bodleian Library in Oxford :—

**Heredes aulam cuncti qui cernitis istam
Et pulchras sedes multas factas simul edes ;
Immemores anime ne sitis, nocte dieque
Presulis almisici, Domini Sodorensis Huani ;
Quin prece descentes ejus obitum meminentes
Qui magnas sumptus faciens vobis reparat rus ;
Hec alias esset captivaque terra fuisset,
Ergo prefatus mandat dominus reverendus ;
Omnes heredes has qui terras simul edes**

**Sunt possessuri per eum, vel eas habituri
 Ut non vendantur nec morgagio tribuantur
 His memores sitis ut respondere velitis
 Omnes censuro vos coram iudice summo.
 An. Domini 1509.**

He was, as I find in the aforesaid MS., born at Blackleach-Hall, and eldest brother of that house, and built the chapel at Blackleach; and that on his death, as we are inform'd in the same account,

THOMAS STANLEY, a base son of Stanley Lord Montegle, of Hornby-Castle, co. Lancaster, was made bishop, and, on account of his bastardy, obtained leave from the Pope to hold his preferments, especially the rectory of Wigan, which I suppose he had first given him. He was also Parson of North-Meales, and at length of Berwick-in-Elvet, and Badsworth, co. York. In his time, viz. 1542. as we learn in our statute-books, an. 33. Hen. VIII. ch. 31. an Act of Parliament was made for dissevering the new erected see of Chester, and bishoprick of the Isle of Man, from the jurisdiction of Canterbury, and annexing them to York: which I suppose was done to prevent all future disputes; for I do not find that Canterbury ever laid any claim to jurisdiction here, or even that York much interested itself, no more than the Crown of England, in this island. As to Bishop Stanley, he was deprived for not complying with Henry VIIIth's measures, as I am informed, in the year 1546. tho' I rather judge it was in the preceding year; for we meet with

ROBERT FERRAR subscribing as Bishop of Sodor, an. 1545. He was afterwards preferred to the antient metropolitical see of St. David, an. 1548. having I presume scarce took possession of this; for it is certain that

HENRY MAN, Dean of Chester, had the royal assent to his

election to this bishoprick Jan. 22. 1546. on the King's nomination. He died, and was buried in St. Andrew's Undershaft Church in London, with this epitaph :

Henry Man, Doctor in Divinity in the Univer-
sity of Oxford, and sometime Bishop of
Man; which Henry departed this Life Oct.
17. 1556. and lyeth buried under this Stone.

On his death,

THOMAS STANLEY, A.M., was restored by Queen Mary an. 1556. and dy'd 1568. being then also Rector of Winwick as well as Berwick. His successor was

JOHN SALISBURY, LL.B., suffragan Bishop of Thetford, Dean of Norwich, Chancellor of Lincoln Cathedral, and Arch-deacon of Anglesea, nominated to this see March 27. 1569. Being a native of Wales, he had a hand in translating the Bible into Welch, which, with the loss of his preferments (for marriage, as it seems to me, in Queen Mary's reign, he having been of a religious order, and vowed celibacy), probably recommended him on Queen Elizabeth's accession to the Crown. He died in Sept. 1573. and was buried in Norwich Cathedral, without any memorial. On his death,

JAMES STANLEY, son to the Lord Montegle, is said to have been appointed bishop, by some accounts, an. 1573. tho' in others we are inform'd that after Salisbury's decease this see continued vacant about three years, till

JOHN MERICK, A.M., Vicar of Hornchurch in Essex, became nominated hereunto by Henry Earl of Derby, and was admitted by the King April 13. and consecrated at Lambeth April 15. 1576. the year after which he was installed bishop, viz. an. 1577. He died Nov. 7. 1599. in Yorkshire, where I

suppose he was beneficed, and so was buried no doubt in that county. His successor was

GEORGE LLOYD, S.T.P., Rector of Heswall, co. Lancaster, consecrated an. 1599. On whose translation to Chester,

JOHN PHILIPS, A.M., Rector of Hawarden, co. Flint, Archdeacon of Cleveland and Man, and Parson of Slingsby and Thorp, co. York, was nominated by the King to this see Jan. 29. 1604. and consecrated Feb. 10. following. He got the Common-Prayer Book of the Church of England translated into the language of the natives of his diocese, the original whereof is yet extant; and was, as Sacheverell says, famous for his charity and hospitality. He died Aug. 7. 1633. and was buried at St. German's in Peel. His successor was

WILLIAM FORSTER, S.T.P., Prebendary of Chester, presented by the Earl of Derby 26. Dec. who obtained the royal assent Feb. 26. and was consecrated March 9. 1633. He held a court at Douglas in Oct. 1634 and dying about four months after [Feb. 23], was buried at Barrow, co. Chester, Feb. 26. where he was rector, without any memorial, and succeeded by

RICHARD PARR, S.T.P., Rector of Eccleston, co. Lancaster, consecrated June 10. 1635. He was an excellent bishop, rebuilt Ramsey Chapel, and was eminent for his preaching, and instructing the natives of his diocese. He died an. 1643. and was buried in the cathedral of St. German's in Peel, in the unhappy times of the rebellion; which gave an occasion to a vacancy of about eighteen years, till such time as

* SAMUEL RUTTER, A.M., archdeacon (who, upon Bishop Parr's death, as chief spiritual magistrate, had the ecclesiastical government of this isle), was confirmed bishop Oct. 8. 1661. He had an. 1660. been collated to the Prebend of Longden, in the church of Lichfeild, by the title of Bishop of Sodor; which I find became vacant by his death an. 1663. He died, and was buried under the uncover'd steeple of St.

Germans, then in ruins, in his own cathedral, with this epitaph on a brass plate ; the only one that has been communicated to me from hence ; and, I suppose, the only memorial of any bishop in this island ; and possibly the only epitaph in this church :—

In hac domo quam & vermiculis
Mutuo accepi confratribus meis
Sub spe Resurrectionis ad vitam
Jaceo Samuel Permissione Divina
Episcopus huius Insule.

Siste Lector Vide & Ride
Palatium Episcopi.

Obiit 30. Die Mensis Maij, An. 1662.*

On his death, the most primitive

ISAAC BARROW, S.T.P., became consecrated bishop July 5. 1663. Besides the benefactions already hinted, he procured the sum of 600*l.*, the interest of which he settled to maintain an academick master ; as he did also 20*l.* per ann. for the encouragement of such persons as should be design'd for the sacred ministry. He was, in short, as Sacheverell tells us, a man of so publick a spirit and generous designs for the good of his church, that to him is owing the learning among the

* The following is an exact copy taken from the brass plate, now preserved at Bishop's Court :—

In hac domo quam A vermiculis
accepi confratribus meis spe
Resurrectionis ad vitam
Jaceo Sam Permissione divina
Episcopus Huius Insule

Siste Lector } = { Vide ; ac Ride

Palatium Episcopi

Obiit xxx^o die Mensis Maij Anno 1662.

natives ; as is the bread the clergy eat, to his charity : he was, as the same author tells us, to the great loss of the island, removed to St. Asaph, an. 1669. However, he was permitted to keep this see till 1671. when

HENRY BRIDGMAN, S.T.P., Dean of Chester, Prebendary of York, and Rector of Bangor, co. Flint, and Lanwrst Sine Cure in St. Asaph diocese, became consecrated at Chester, Oct. 1. 1671. He died May 18. 1682. and was buried in Chester Cathedral, without any memorial ; and succeeded by

JOHN LAKE, S.T.P., Archdeacon of Cleveland, Rector of Prestwick, co. Lancaster, and Prebendary of York, consecrated in Dec. 1682. He was in August 1684. translated to Bristol ; and succeeded by

BAPTIST LEVINZ, S.T.P., Rector of Christian Malford, Prebendary of Hasilbeare, in the Church of Wells, and at length Prebendary of Winchester, consecrated bishop March 15. 1684. He died Jan. 31. 1692. and was buried in Winchester Cathedral, with this epitaph on a black marble gravestone, enclosed with iron rails :—

Baptista Levinz, S.T.P. Episcopus Sodorensis et hujus Ecclesiæ Præbendarius Patre Gulielmo Levinz de Eventia in Comit. Northampt. Armigero Ortus Oxonii in Collegio B. M. Magdalensæ Educatus Patriæ suæ, Academiæ, Ecclesiæ, et Sæculi Ornamentum ob integritatem et sanctimoniam vitæ, morum gravitatem, et candorem et virtutes vere Christianus olim spectabilis, semper memorandus, naturæ et Gratias Dotibus illustris, Corporis elegantia, Vultus decori, Mentis eximias (Nusquam splendidius habitavit Philosophia) Literaturæ, qua humanæ qua Divinæ, omni genere Instructus ; Theodoxæ Religionis Præco atque propugnator Validissimus, Deo probatus Operarius ~~deverat~~ Episcopale munus modeste Admisit, prudenter, et Benefice administravit, Primævos et Apostolicos Pastores imitatus, et Qualem posteri imitentur. Vixit multis Idoneus ; Omnibus Dilectus ; Bene de aliis merendi Studiosus, et apprime Gnarus ; Erga Egenos liberalis, simulq ; Rei familiaris providus ; Hospitalis sine Luxu, et inter Lautitias

abstemius. In Templo, juxta ac privatis in *Ædibus* Deum assidue et sincere Veneratus ; In precibus et jejunis frequens, Cœli appetens, Febre Correptus, Bonus Servus et Fidelis Domini sui Gaudium ingressus est Die *xxxi* Januarij, An. Dom. MDCXCII. *Ætat. Suse* 49. Viro optimo desideratissimoq ; Maria Uxor dilectissima H.M. M.P.

His successor, after five years vacancy, was the present most worthy and primitive bishop, an. 1723. (whose pious endeavours, and most exemplary pastoral care of this see, by constant residence, will endear his memory to all posterity) viz.

THOMAS WILSON, LL.D., consecrated Jan. 16. 1697.

Having thus gone through the account of the bishops, there remains nothing further for me to treat of in the compass of my design, since there are no other members belonging to this cathedral ; and the series of the archdeacons not being to be procur'd, as I learn from York and elsewhere, I can only inform my reader, that except LAURENCE, made bishop 1249. and GILBERT, who occurs 1482. as does GILBERT de Latham, 1546. besides Bishops PHILIPS and RUTTER, I have only met with archdeacons here, WILLIAM URQUART, S.T.P. an. 1678, and 1682. JOHN LOMAX, on whose death ARCHIPPUS KIPPAX was made archdeacon in July 1696. to whom, as I judge, succeeded SAMUEL WATTLEWORTH, whose successor, about 1716. was the present archdeacon, viz. ROBERT HORROBIN, an. 1723.

ADDENDA TO BROWNE WILLIS'S SURVEY.

DIOCESE OF MAN.

(Page 817).—The number of souls in this small district are about 13,840, and of houses or families about 4000, whereof there are reckoned in the four market towns, viz. Douglass (which is in Kirk Braddan, and not in Conchan parish) 810 souls, and about 200 families : Here is a very good Saturday market, and its traffick is daily improving.

At Castletown, where is a good Tuesday's market, are 176 families, and 785 souls.

At Peel, which is a mean place, with a small Thursday market, are only 95 families, and 476 souls. And

At Ramsey, which is a more inconsiderable ordinary town, are no more than 92 families, and 460 souls.

The income of the bishoprick is the entire rectories of Kirks German, Jourby, Braddan : two thirds of Kirk Patrick, and one third of all the other livings, except Kirks Andrew and Maleiw ; the first of which entirely belongs to the archdeacon, and the other to the lord of the isle, who has also two thirds of Kirks Rushen and Ayre ; and one third in Kirks Arbory, Santan, Marrown, Lonan, Maughold, and Kirk Michael, in which last parish the bishop hath his palace and demeasn lands, of about £60 per annum, lying about it, besides some customary rents.

But forasmuch as all the priviledges and endowments of this see are contained in the following memorable charter,* in the *Monasticon*, vol. i. p. 718, taken seemingly from Mr.

* This Charter is printed in Dugdale's *Monasticon*, at page 70 of this Volume.

Selden's collections, I have been prevailed on to give it a place here (p. 818), which I the rather submitted to, in regard of the short account I have given of this bishoprick.

Confirmatio Ecclesiarum et Terrarum, atque libertatum, data,
concessa, et facta, per nobilissimum Dominam Thomam
comitem Derbei, Dominum Stanley, ac Dominum in-
sulæ de Mann et insularum, Huano Sotoriensi Episcopo
suisque successoribus.

Universis sanctæ matris ecclesiæ filiis presentes litteras
inspecturis vel auditoris, Thomas, Dei gratia Rex Manniæ, et
insularum ; comes Derbei, et Dominus Stanley, salutem in
Domino sempiternam. Universitati vestræ innotescimus,
quod pro salute animæ nostræ, et animarum antecessorum
nostrorum, atque omnium fidelium defunctorum, concessimus
et dedimus dilecto nobis in Christo Patri ac Domino, domino
Huano Sotoriensi Episcopo moderno in puram et perpetuam
elymosynam ad mensam suam Episcopalem, omnes ecclesias,
terras decimas, ac possessiones quas antecessores nostri, Reges
et Domini Manne ecclesiæ Sotoriensi et Episcopatu ejusdem
dederunt, concesserunt et confirmaverunt. Videlicet eccle-
siam cathedralem Sancti Germani in Holme Sodor vel
Pele vocatam ; Ecclesiamque Sancti Patricii ; ibidem ; et
locum prefatum in quo prefatæ Ecclesiæ sitæ sunt ; et etiam
ecclesiam Sancti Bradani et Ecclesias Sancti Patricii de
Jourby, cum ecclesia Sancti Crore, cum omnibus et singulis
Ecclesiarum predictarum decimis primitiis fructibus emolu-
mentis, obventionibus, libertatibus, commoditatibus et parti-
nentiis universis et tertiam partem decimarum de omnibus
ecclesiis de Manne, confirmantes eis tertianam plenæ villæ de
Kirkby, propinquiorem ecclesiam Sancti Bradani, cum terrâ
Sancti Bradani et tertianam plenæ villæ de Kirkmarona,
terras de Tullusby, de Glenfaba, de Fotysdeyn, de Baly Mary,

de baculo Sancti Patricii, et de Holme Towne ; cum piscariis, braciniis, consuetudinibus ancoragiis et vertenariis ; tertianam de Balycem, de Knockcroker, et de Balybruste, de Jourby, de Balycane, de Brettby, et de Ramsey. Terras etiam ecclesiæ sanctæ Trinitatis in Leayre ; sanctæ Mariæ de Balylagh, sancti Magholdi, et sancti Michaelis adjacentis, et nunciatam terræ sancti Columbe quæ vocatur Here. Nec non omnimodus libertates antiquitus eidem Ecclesiæ concessas, curiam suam de vita et membris de furto, homicidio et omnibus sceleribus. Et quod habeant incarcerationem et incarcerationum evasionem, et furcas, seu patibulum super terram suam ; et quod tam clerici quam laici in prædiis et tenementis ecclesiasticis, commorantes in curia Domini Episcopi, in foro Ecclesiastico agant et respondeant, et quod liberi sint ab omni servitio seculari, exactioni et demanda ac fortisfactura seu mericiamento. Et si qua alia causa non Ecclesiastica inter homines nostros, et homines dicti Episcopi seu successorum nostrorum vertatur, actor foris factus, rei forum sequatur. Dedimus etiam et confirmavimus eidem Episcopo et successoribus suis, omne genus lee Wrecke et terram ubicunque et undecunque Episcopo per Mannam venientibus, una cum villâ de Kyrcrest juxta Ramsey, integre cum clericis et laicis braciniis et aliis pertinentibus, sine aliquo retinemento, una cum medietate piscariæ ibidem in Mirescogh. Et quod idem Episcopus successores sui, clerici et firmarii, redditum ecclesiasticorum habeant liberam potestatem de decimis suis et ceteris rebus clericorum et laicorum in terris ecclesiasticis commorantium, vendendis, disponendis, ubicunque viderint expedire, tam infra terram nostram de Mann, quam extra sine contradictione nostra, seu heredum nostrorum vel successorum nostrorum, ac etiam mineram plumbi vel ferri, quam invenire poterit per totam terram suam in Mann. Habenda, tenenda et possidenda predicto Huano suisque successoribus Episcopis Manniæ in perpetuum, adeo liberè,

quietè et honorificè, sicut aliqua elemosyna liberius et quietius ad quamcunque mensam Episcopalem confertur et appropriatur per Reges vel dominos quoscunque temporibus perpetuis duratura. In cujus rei testimonium, presentes literas sigillo nostro signatas, fieri fecimus patentes. Datum apud Lathum vicessimo octavo die mensis Martii A.D. 1505.

N.B. (Page 819.)—The whole cathedral church of St. German's was, in the vacancy of the bishoprick, inter 1692 and 1697, repaired at a great expense, and new roofed, and covered with blue slate all but the tower, which still lies open : There is not in it the least monument or inscription except Bishop Rutter's. And the Episcopal palace adjoining to it, having been time out of mind taken into the lord of the island's hands, the bishop has no use of it but at his installation. And the ferry-boat, which preserved the communication between Peel Town and the cathedral, having been for some years last past laid aside, and the governors assuming a power of denying leave to persons repairing thither, even burials of the parishioners are not frequent at the cathedral ; and preaching there, which used often to be practised by the parish minister of St. German's, is neglected, and so the new seats in the chancel, erected by the present worthy bishop, as well as the whole fabrick, are like to go to decay : Wherefore the representation of the church in a draught was the rather sought for to preserve an idea of it to posterity.

(Page 820.)—Henry Man was consecrated bishop of this see by Paul Bush, first bishop of Bristol ; his provision was, as 'tis exprest in the patent, on the vacancy, by the death of the last bishop, so probably Ferrar was never bishop here, for had he been so, he need not have been consecrated anew when he was preferred to St. David. But as this is the first entry we have in our records of this see, perhaps the true

occasion of the vacancy might not be so well known, and Ferrar might, without consecration (which he seemed to have no opinion of), be suffered to exercise jurisdiction here for some short time.

Long since the printing of the history of this church, there having been transmitted, with the corrections of them, a more compleat series of the archdeacons of Man: It is thought fit to insert them here anew.

ARCHDEACONS OF MAN.

LAURENCE was from this dignity made bishop 1249. One Makaboy, a Scot, was archdeacon here when that nation was master of this isle, viz. inter 1270 and 1330. The next I hear of is

GILBERT; he held this office an. 1482, as did after him

THOMAS CLERK, who was, an. 1497, made Bishop of Killala in Ireland; after him we meet with

GILBERT DE LATHAM, an. 1546, who, as I take it, was chosen, an. 1517, proctor for the University of Cambridge. The next in our account is one

CHRISTIAN; and then we find

RICHARD GORSTALE, archdeacon here an. 1561, and

HUGH HOLLAND, an. 1582, to whom succeeded

JOHN PHILIPS, who occurs an. 1597, and was, an. 1604, made bishop. His successor, as we learn, was one

— BROXOP; and that after him

SAMUEL RUTTER enjoyed this dignity before 1640. He was, an. 1661, made bishop; and succeeded by

JONATHAN FLETCHER, 1662. He died an. 1667, as I hear, at Latham, and was, as is supposed, buried at Ormiskirk, co. Lancaster; and succeeded by

WILLIAM URQUART, S.T.P., 1667. He lived at Friston, in

Sussex, where he was curate ; and dying an. 1688, had for his successor

JOHN LOMAX, an. 1689 or 1690. He died April 12, 1695, and was buried in Bury Chancel, co. Lancaster, near the vestry door, without any memorial ; and succeeded by

ARCHIPPUS KIPPAX, installed archdeacon July 16, 1696. He died, and was buried at Ormiskirk (where he was vicar), May 6, an. 1718, without any memorial : having eight years before his death resigned this dignity : wherein he was succeeded by

CHRISTOPHER MARSDEN, an. 1700. He was next year drowned at sea, an. 1701, and succeeded by

SAMUEL WATTLEWORTH, an. 1702. He died an. 1718, and was buried in St. German's Cathedral ; and succeeded by

ROBERT HORROBIN, the present archdeacon, an. 1723.

N.B.—Not the least memorial of archdeacons to be met with, as I learn, in any church in this diocese or elsewhere.

(Page 2.)—The Archbishop of York is the most ancient see in England—made so in the time of the Britains. Had the largest province before 1466, at which time Scotland was separated from his jurisdiction, which is now contracted to contain only the suffragan sees of Durham, Carlisle, and Chester ; having but three bishopricks left it at present, besides the bishoprick of the Isle of Man, of which Godwin takes no notice, it being but of small compass, containing only seventeen parishes.

(Page 104.)—JOHN LAKE (bishop). He died August 30, and was buried, Sept. 3, 1689, in St. Botolph's, Bishopsgate Church, London, as I found in the parish register, without the least memorial.

(Page 333.)—GEORGE LLOYD, S.T.P., Rector of Thornton and Bangor, in this diocese (Chester), and Bishop of the Isle

of Man, was translated hither Jan. 14, 1604. He died at Thornton, and was buried in the cathedral, near Bishop Downham, with this inscription on a plate of brass, long since stolen off his gravestone :—

Immatura mors hoc conclusit sepulcro cor. Georgii Lloyd, cujus memoria reveretur Cestria ; natione fuit Cambr. educatione Cantabrig. Theologiæ Doctor, Theologorum Ductor ; Sodorensi præposuit, et profuit episcopat. quingennio præfectus pacto ; mater Angliæ repetiit prelem, et dignatus est sinu Episcopatus Cestr. ubi undecim messibus non sine procellis dolorum elapsis quinquagesimo quinto ætatis suæ anno, et primo die mensis Augusti. An. Dom. 1615, lachrymatus lachrymandus obiit : nec pudet vitæ, nec piget mortis.





GROSE'S ANTIQUITIES.



THE ANTIQUITIES OF THE ISLE OF MAN,

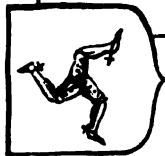
BY FRANCIS GROSE, ESQ., F.S.A.

Extracted from his general work on the *Antiquities of England and Wales*,
MDCCLXXXVII.

The *Antiquities of England and Wales*. By Francis Grose, Esq., F.A.S.,
with a Supplement. London : 1773-87. Royal 4to : 6 volumes.

THIS is the first edition ; an edition was published in 1783 in imperial 8vo. London, Hooper, in 8 vols. The *Antiquities of the Isle of Man* are in vol. 6, pp. 197-214, and vol. 8, pp. 161-162. The views were taken in 1774. It was upon Captain Grose, while collecting the *Antiquities of Scotland*, that Robert Burns wrote an Address, of which the following are the opening lines :—

“ Hear, Land o’ Cakes, and brither Scots,
Frae Maidenkirke to Johnny Groat’s ;
If there’s a hole in a’ your coats,
I rede you tent it ;
A chiel’s amang you taking notes,
And, faith ! he’ll prent it.



ISLE OF MAN

The Fair of Ayre

Black
Point

Terby
Point

THE

Myshall

Peel
Castle

SH

IRI

Thurby
Point

Dunby
Point

Flaishik

Port
Carn

The
Mull
Hill

St. John's

The
Scarf

The Fair of Man. Note that the side of each Square is five miles

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ISLE OF MAN.

THIS delightful spot lies in the Irish Sea, or St. George's Channel, and is generally reckoned to belong to Cumberland, it being the nearest to that county, from whence it is distant 30 miles. Cæsar called it *Mona* ; Ptolemy, *Monæda*, or *Moneitha* ; Pliny, *Monabia* ; and from modern historians it has received various appellations. It is about 30 miles long, and about nine broad, divided into north and south, containing 17 parishes and four chapels. Its bishop is stiled bishop of Sodor and Man, but, though formerly a baron, has no seat in the English House of Peers. Its language is peculiar to itself, and termed *Manks*, a mixture of Erse, Greek, Latin, Welch, and English originals. The sovereignty of the island, before 1765, was possessed by the earls of Derby, but the Duke of Athol, its then possessor, for a valuable consideration, relinquished that dignity to the Crown, to prevent the pernicious practice of smuggling carried on there, when a free trade with England was permitted. On it are the remains of several very old buildings, and the remains of Druidical superstition. At its south end is a little island, about three miles in circuit, called the *Calf of Man*, separated by a channel of about two furlongs broad. There are more runic inscriptions in Man than perhaps elsewhere, most of them entire, and in the Norwegian language.

ANTIQUITIES IN THIS ISLAND WORTHY NOTICE.

Balasallay Bridge.

Germain's (St.) Cathedral.

Patrick's (St.) Church in Peel Castle.

Peel Castle.

Russin Abbey, at Balasallay.

Russin Castle.

THE ABBEY BRIDGE AT BALA SALA IN THE ISLE OF MAN.

The bridge here represented stands at Bala Sala, in the Isle of Man, and is by the inhabitants esteemed of great antiquity : It is called the Abbey Bridge, but whether it really belonged to the abbey of Bala Sala or not seems uncertain. It is extremely narrow, the passage being not above eight feet in the clear. One of the arches is nearly semicircular, and the other somewhat pointed, but both irregular.*

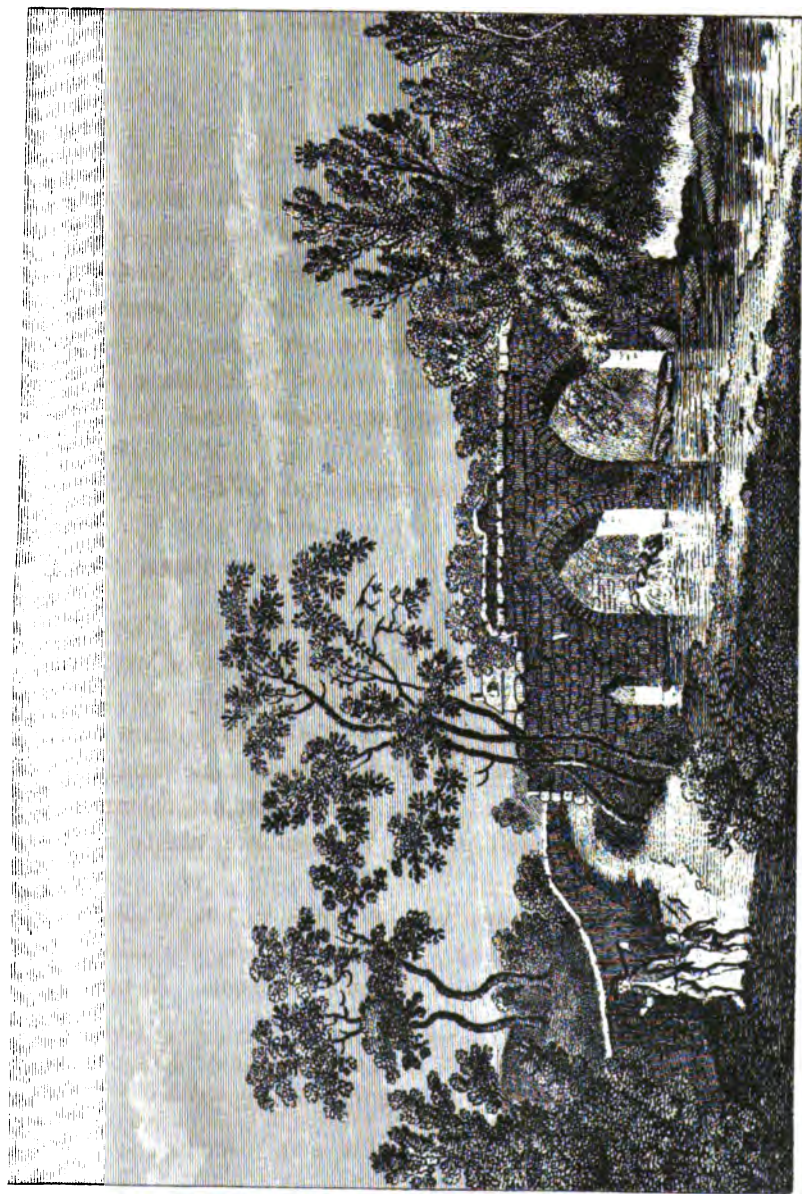
This view was drawn anno 1774.

THE CATHEDRAL CHURCH OF ST. GERMAINS, IN PEELE CASTLE.

This view was taken within the walls, and shows the north side of the cathedral, which appears to have been constructed with more attention to strength than beauty. It is built with a coarse grey stone ; but the angles, window cases, and arches, are coigned and formed with a stone found hereabouts, almost as red as brick. The mixture of colours has a pleasing effect, and gives a richness and variety to the building.

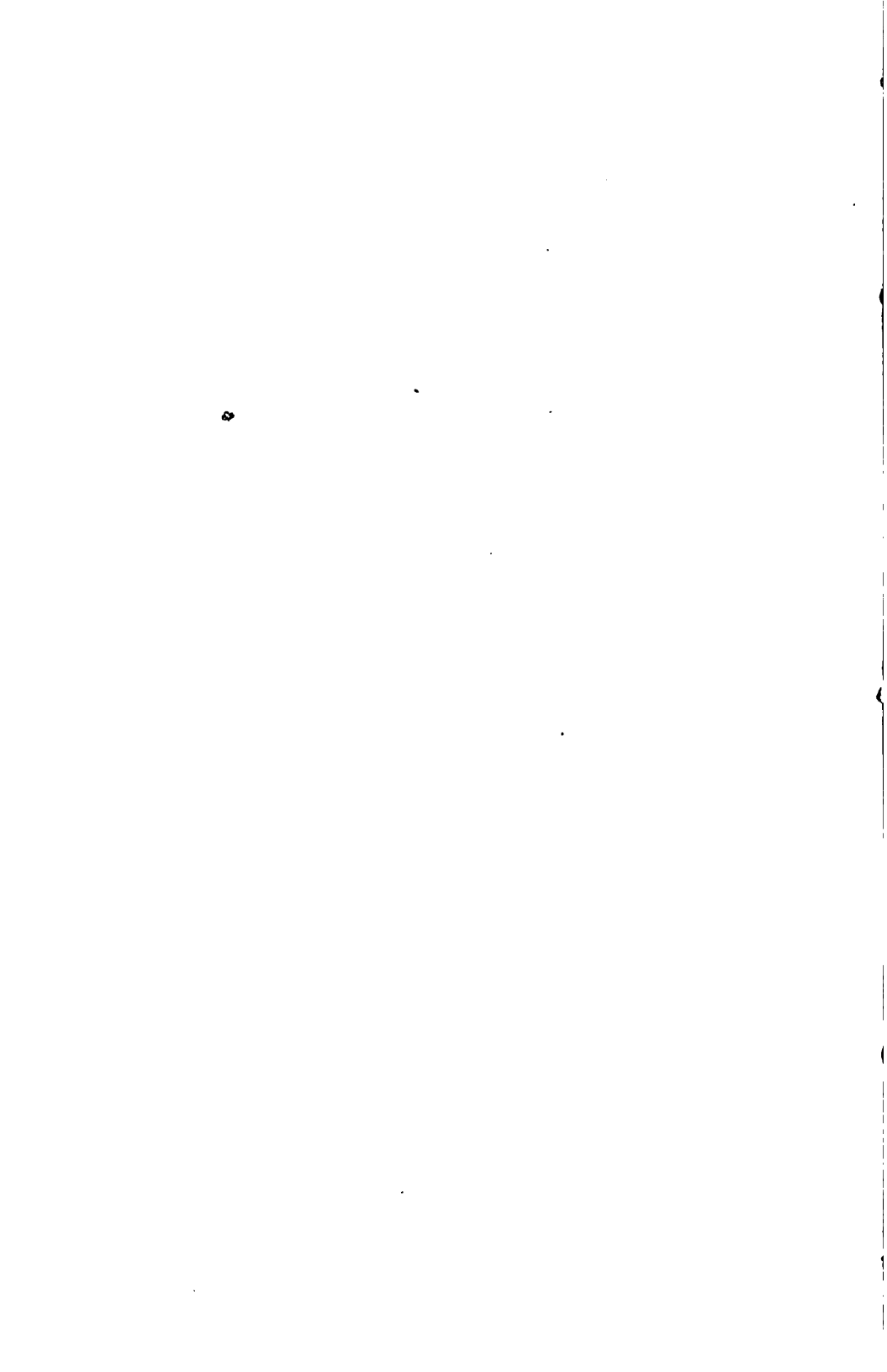
This church is described by divers writers, Waldron in particular, as being richly ornamented, and abounding in monumental inscriptions in different languages. At present,

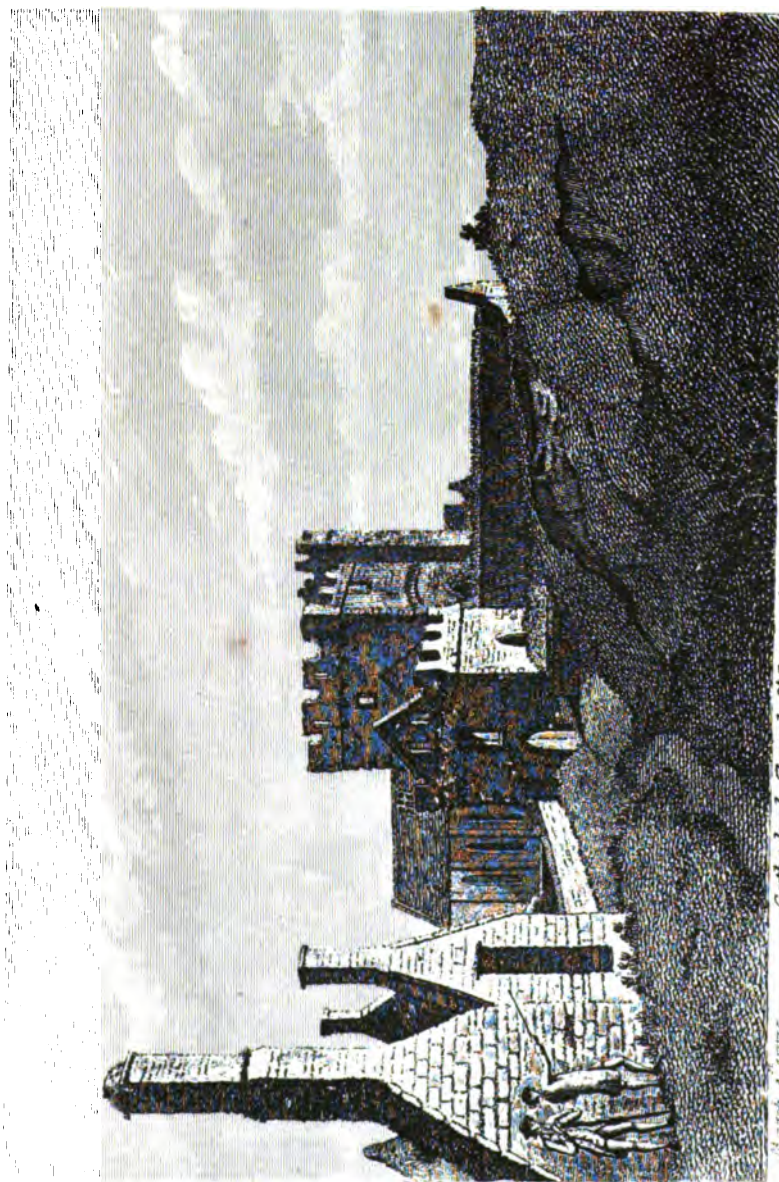
* A notice of this bridge, called the "*Crossag*," will be found in the 15th volume of the Manx Society, 1868, p. 42, with a view of the bridge, taken by J. P. Blight for the Cambrian Archæological Association during their visit to the island in 1865. It is an example of a thirteenth century bridge, and has escaped modern *improvements*. Its breadth in the centre does not exceed three feet three inches in the clear.



O. Wainwright & Son, Ltd., Photo Lichen

*Abbey Bridge at Bala Sala.
Taken Nov. 4, 1903, by S. Hays.*





Cathedral Church, St Germain's, in Peele Castle, Isle of Man.

March 1, 1775.

however, there is not one single piece of carved stone about the whole edifice ; nor the least vestige of any funeral memorandum, except near the west door, where there are the marks of a small brass plate, said to have been placed over the grave of one of the bishops ; this being the episcopal cemetery. The whole building is now extremely ruinous, much of it unroofed, and the remainder so much out of repair, that it would not be oversafe for a congregation to assemble in it. The eastern part of it is, however, still covered and shut up, in which there are seats and a pulpit. The inhabitants continue to bury within and about its walls. This edifice was never very large ; its whole length from east to west measuring only seventy-six feet, and its breadth twenty. The length of its north transept, for it is built in the form of a cross, is twenty-eight feet ; that of the south thirty ; their breadth much the same as that of the body.

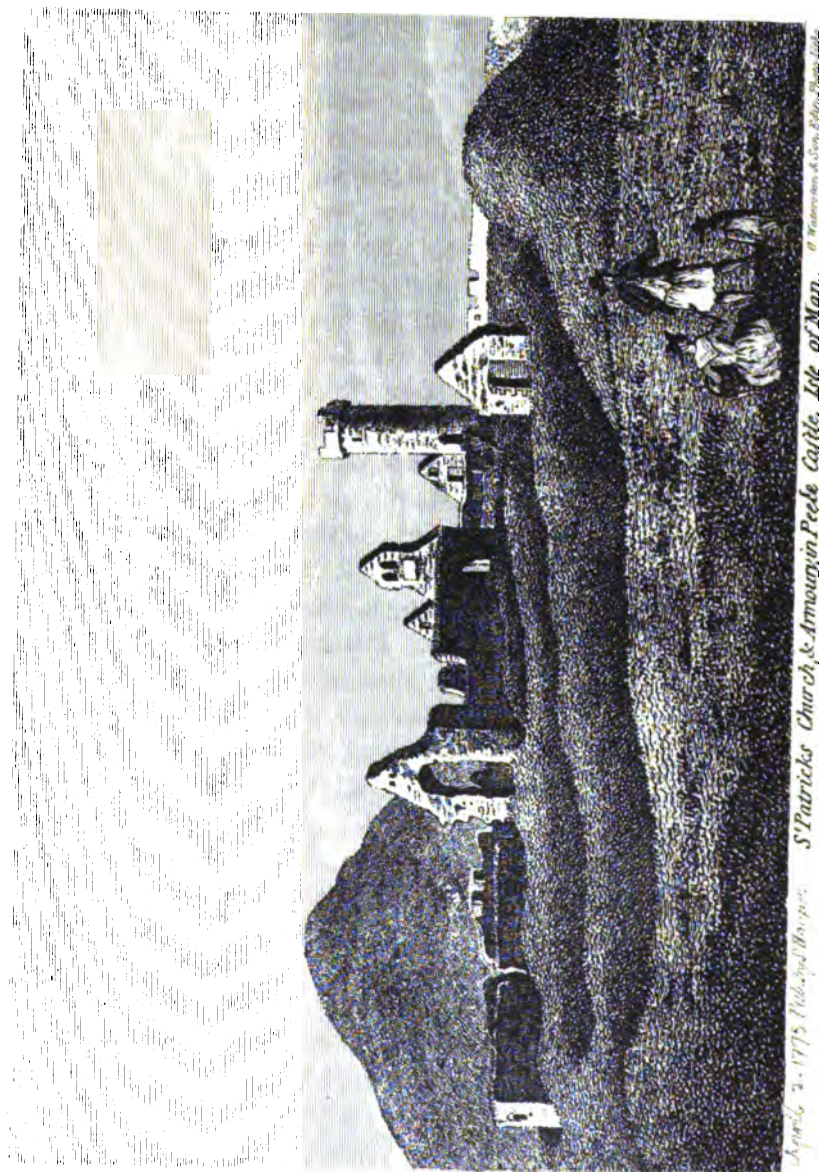
Beneath the easternmost part of it is the ecclesiastical prison ; bad enough indeed, but not equal to the horrible picture drawn of it by Waldron, who thus describes it :— “ Being entered, you find yourself in a wide plain, in the midst of which stands the castle, encompassed by four churches, three of which time has so much decayed, that there is little remaining besides the walls and some few tombs, which seem to have been erected with so much care, as to perpetuate the memory of those buried in them, till the final dissolution of all things. The fourth is kept a little better in repair ; but not so much for its own sake, though it has been the most magnificent of them all, as for a chapel within it, which is appropriated to the use of the bishop, and has under it a prison, or rather dungeon, for those offenders who are so miserable as to incur the spiritual censure. This is, most certainly, one of the most dreadful places imagination can form : the sea runs under it, through the hollows of the rock, with such a continual roar, that you would think it were

every moment breaking in upon you, and over it are the vaults for burying the dead. The stairs descending to this place of terrors are not above thirty, but so steep and narrow that they are very difficult to go down, a child of eight or nine years old not being able to pass them but sideways : within it are thirteen pillars, on which the whole chapel is supported. They have a superstition, that whatsoever stranger goes to see this cavern out of curiosity, and omits to count the pillars, shall do something to occasion being confined there."

The descent into this vault is by 18 steps only, of about 10 inches each, winding through a dark but not very narrow passage, as a man of the largest size may, without much difficulty, go down them. The bottom of the vault is therefore just 15 feet below the surface of the ground. Its length from E. to W. is 34 feet, breadth 16, and height 10 feet 3 inches ; the roof vaulted by 13 ribs, forming pointed arches, and supported by as many short semi-hexagonal pilasters only 21 inches above ground. The bottom of this place is extremely rough ; and in the N.W. corner is a well, or spring, which must have added greatly to the natural dampness of the place, to which there is no other air or light but what is admitted through a small window at the E. end. On the N. side, and near the E. end, is a kind of arch leading into some other vault, but now closed up.

One of the ruined buildings, seen near the figures, serves for a guard-house. Waldron tells a wonderful story of a *dæmon*, in the shape of a dog, who used to haunt it : this story, he says, was universally believed ; it is to be supposed, however, like others of the same kind, by the vulgar only. Indeed a guard-room seems a very improper theatre for such a drama, and strongly marks the extraordinary credulity and superstition of the inhabitants.

This view was drawn anno 1774.



April 2. 1975. Pelee Cay, Isle of Man. St. Patrick's Church, Amougyin Pelee Cay, Isle of Man. Photo taken by J. H. Williams & Co. Ltd.

ST. PATRICK'S CHURCH AND ARMOURY IN PEELE CASTLE.

This view shows the remains of St. Patrick's church, which exhibits evident marks of antiquity. Its doors and windows seem to have been circular. It stands a small distance to the westward of the church of St. Germain, and seems to be built with the same materials; the same red stone being employed in its arches and coigns. The small round tower, seen a little to the west of the church, is a watch tower or look-out; a flight of steps ascends to the door, and within are stairs for mounting to the top of the building.

A few paces south of St. Patrick's church are the remains of the armoury, from whence many match-lock muskets, and other ancient arms, were removed on the sale of the island. In the cellar of a wine merchant in the town of Peele, there were, anno 1774, several very ancient guns, their bore measuring a foot in diameter. They were formed by a number of bars laid close together, and hooped with thick iron rings. Several of them had no breech, and seemed to be of the peteraro kind, loading from behind with a chamber. Many other unserviceable guns, made about the time of Hen. VIII., are still lying up and down in the castle.

About the middle of the area, a little to the northward of the churches of St. Patrick and St. Germain, is a square pyramidal mount of earth, terminating obtusely. Each of its sides faces one of the cardinal points of the compass, and measures about seventeen yards. Its height may be judged by the view. It is surrounded by a ditch, about five feet and a half broad. It appears near the right hand side of the plate. Time and weather have rounded off its angles, and given it the appearance there depicted; but on a careful observation it will be found to have originally been of the figure here described.

That this mount could not have been intended for defence

seems clear, it being by far too diminutive to command at any distance, and is, besides, just beneath a hill, which rises almost perpendicularly over it, from the foot of the castle wall ; for what use it was made may not be easy to determine ; perhaps it might have been raised in imitation of the Tinwald, a mount so called in this island, from whence all new laws are promulged, and that from this eminence the governor or commanding officer harangued his garrison, and distributed his orders ; or else it may have been the burial place of some great personage in very early times ; tumuli of this kind not being uncommon in the island.

Waldron speaks of the remains of four churches within the walls of this castle. At present the ruins of St. Patrick's and St. Germain's only are visible, or at least carry evident marks of their former destination. Bishop Spotswood, in his history of the Church of Scotland, says, from Hector Boetius, that Caralynth, King of Scotland, coming to the crown in the year 227, at which time the Isle of Man was an appendage to that kingdom, he made it his first business to expel the Druids, which having effected, he built there a stately church to the honour of our Saviour, and called it Sodorense Fanum. Probably it might be one of the four churches mentioned by Waldron, if such ever existed.

"There are (says he) places of penance, also, under all the other churches, containing several very dark and horrid cells : some have nothing in them either to sit or lie down on, others a small piece of brickwork ; some are lower and more dark than others, but all of them, in my opinion, dreadful enough for any crime humanity is capable of being guilty of ; though 'tis supposed they were built with different degrees of horror, that the punishment might be proportionate to the faults of those wretches who were confined in them. These have never been made use of since the times of popery ; but that under the bishop's chapel is the common



April 19 1875. Port of Haupu. Prele Castle, Isle of Man.

© W. W. W. & Son, Edin. Photo Litho.

and only prison for all offences in the spiritual court, and to that the delinquents are sentenced. But the soldiers of the garrison permit them to suffer their confinement in the castle, it being morally impossible for the strongest constitution to sustain the damps and noysomeness of the cavern even for a few hours, much less for months and years, as is the punishment sometimes allotted. But I shall speak hereafter more fully of the severity of the ecclesiastical jurisdiction."

These subterranean places of punishment are either filled up or otherwise demolished, the Cicceroni of the place not being able to give the least account of them in 1774, when this view was taken.

PEELE CASTLE.

This castle stands on a small rocky island, about an hundred yards north of the town of Peele. The channel which divides it from the main land at high water is very deep ; but when the tide is out, is almost dry, or at least scarcely mid-leg deep, being only separated by a little rivulet, which runs from Kirk Jarmyn mountains. This island is called Holme Peele and Sodor, the last from the Greek word Soter, or Saviour, in allusion to the Christian churches standing here : from hence, it is by some conjectured, the Bishop of Man prefixed to his title that of Bishop of Sodor. At present this island is joined to the main land by a strong stone quay, built a few years ago to secure the harbour.

The entrance into this island is on the south side, where a flight of stone steps, now nearly demolished, though strongly cramped with iron, come over the rocks to the waters edge ; and turning to the left, others lead through a gateway in the side of a square tower into the castle. Adjoining to this tower is a strong vaulted guard-room.

The walls enclose an irregular polygon, whose area con-

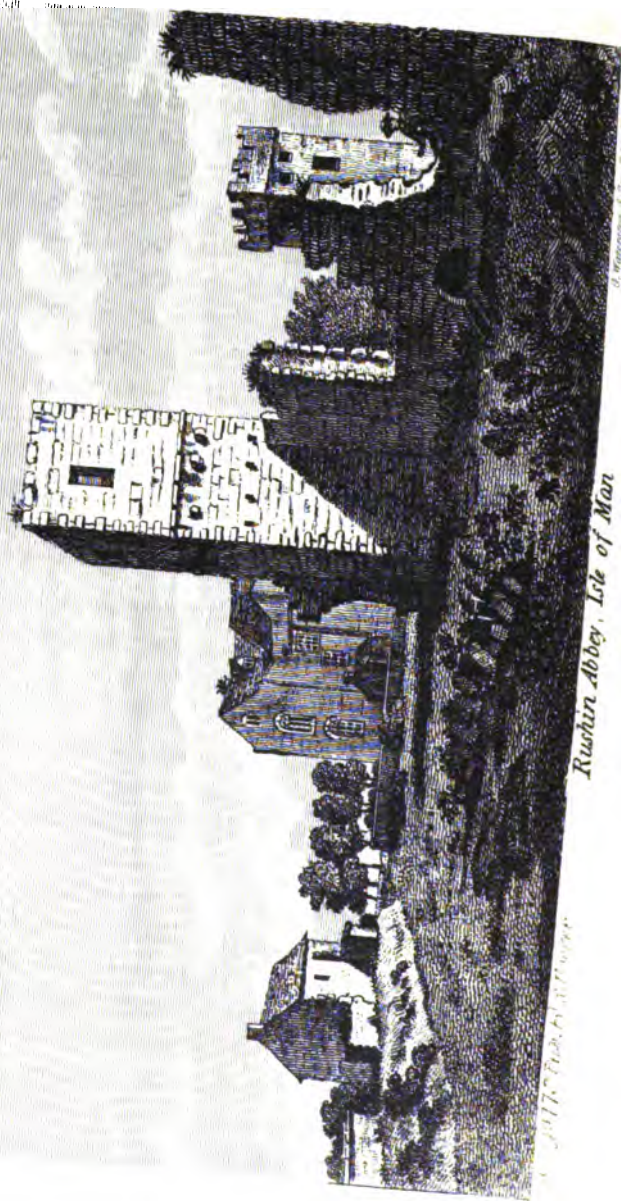
tains about two acres. They are flanked with towers, and are remarkably rough, being built with a coarse grey whin stone, but coigned and faced in many parts with a red gritt found in the neighbourhood. It is highly probable this island has been fortified in some manner ever since the churches were built ; but the present works are said, by Bishop Wilson, to have been constructed by Thomas Earl of Darby, who first encompassed it with a wall, probably about the year 1500. It could never have been of any considerable strength, being commanded towards the south-west or land side by a high hill, which rises suddenly from the foot of its walls. Here are the remains of two churches ; one dedicated to St. Patrick, the aera of its erection unknown ; the other called St. Germain's, or the Cathedral, built about the year 1245, a view, and farther account of which, is given in a separate plate. The whole area is full of ruins of diverse buildings, walls, and dwelling houses ; some of them were inhabited within these few years. Among them is one shown as the bishop's house. It consisted of only one small room on a floor, and has more the appearance of one of the gunners' barracks.

Before government purchased the royalty of the place, this fortress was garrisoned by troops kept in pay by the lord of the island. Here died, anno 1237, Olave King of Man, to whom K. Henry III. granted safe conduct, and settled an annual pension on him of 40 marks, 100 quarters of corn, and 5 tuns of wine for his homage, and defence of the sea coast.* He was buried in the abbey of Rushen.

"It was in this castle (says Waldron) that Eleanor, wife to Humphrey, Duke of Gloucester, uncle to Hen. VI. and lord protector of England, was confined, after being banished through the malice of the Duke of Suffolk and Cardinal of

* Copies of these documents are printed in Oliver's *Monumenta*, vol. ii. pp. 69-76 ; Manx Society, vol. vii. 1861.

Rushin Abbey, Isle of Man



Engraved by J. G. Thompson, 1840

Winchester, who accused her of having been guilty of associating herself with wizards and witches, to know if her husband would ever attain the crown, and other treasonable practices. Sir Thomas Stanley, then Lord of Man, had the charge of her, and having conducted her to the island, placed her in this castle, where she lived in a manner befitting her dignity, nothing but liberty being refused: she appeared, however, so turbulent and impatient under this confinement, that he was obliged to keep a strict guard over her; not only because there were daily attempts made to get her away, but also to prevent her from laying violent hands on her own life. They tell you, that ever since her death, to this hour, a person is heard to go up the stone stairs of these little houses on the walls, constantly every night, as soon as the clock has struck twelve; but I never heard any one say they had seen what it was, though the general conjecture is, that it is no other than the spirit of this lady, who died, as she lived, dissatisfied, and murmuring at her fate."

This view, which shows the south aspect, was drawn 1774.

RUSHEN ABBEY, AT BALLASALLEY.

This monastery was, according to Sacheverell, in his history of the Isle of Man, first founded by one Mac Marus, elected to the government of the island on account of his many virtues. "He," says that author, "in the year 1098, laid the first foundation of the abbey of Rushen, in the town of Ballasalley. These monks lived by their labour, with great mortification; wore neither shoes, furs, nor linen; eat no flesh except on journeys. It consisted of 12 monks and an abbot, of whom the first was called Conanus. I find the Cistercian Order to have its first beginning this very year; though, probably, it was not planted here till 36 years afterwards by Evan, Abbot of Furness."

Anno 1134, Olave King of Man, third son of Goddard

Crownan, gave to Evan, Abbot of Furness, in Lancashire, the monastery of Rushen, together with some additional lands, with which he either enlarged or rebuilt the abbey, dedicated it to the Blessed Virgin, instituted the Cistercian discipline, and made it a cell dependent on the abbey of Furness, to which he gave not only the right of electing the Abbot of Rushen, but, as some say, the bishops of the island. It was a sort of chapter to the diocese. Rushen Abbey was by King Olave endowed with great privileges and immunities.

"The revenue (says Sacheverell) was set out after the most ancient and apostolical manner, viz. one third of all the tithes to the bishop for his maintenance; the second to the abbey for education of youth, and relief of the poor (for those good monks were then the public almoners, and by their own labours rather encreased than diminished the public charity); the third portion of the tithes were given to the parochial priests for their subsistence." Anno 1192, the monks removed to Douglas, but returned four years after.

In the year 1257, Rich. Bishop of the Isles consecrated the abbey church of St. Mary Rushen, which (though begun 130 years before, and in that time had been the repository of many of their kings) it is probable was not finished till that time. This monastery was in the year 1316 plundered by Rich. de Mandeville, who, with a numerous train of Irish, landed at Rannesway on ascension-day, and defeated the Manksmen under Barrowl Hill; after a month's stay he, with his people, re-imbarked for Ireland. Tanner says this monastery flourished some time after the suppression of religious houses in England. This abbey, though a cell to Furness, had another subordinate to it, which happened thus: Goddard, son of King Olave, having married Fingula, a daughter of Mac Lotlen, son of Maccartack, King of Ireland, without the accustomed ceremonies of the church, anno 1171, Viranus, Apostolic Legate, came into Man, and caused

it to be canonically performed, Olave, the fruit of this union, being three years old. Sylvanus, the Abbot of Rushen, married them; to whom the King, as an expiation of his error, gave a piece of land at Mirescoge, to build a monastery in, which was afterwards given to the abbey of Rushen, and the monks removed thither.

Mirescoge is conjectured to be Ballamona in Kirk Christ Lee Ayre. Browne Willis, in his history of monasteries, says that, anno 1553, there remained in charge these following pensions, viz. to Henry Jackson, abbot, 10*l.*, James More, John Allowe, and Rich. Novell, 2*l.* 13*s.* 4*d.* each.

In the third year of the reign of King James, the site of this abbey was in the crown, where it had remained ever since the dissolution, and was by that king leased to Sir Tho. Leighe, Knt. and Tho. Spencer, Esq., together with the priory of Douglas, the Grey Friars at Brymaken, and the rectories and churches of Kirkecrist in Shelding and Kirk-lavan, with their appurtenances, parcels of the abbey of Rushen, usually let at the annual rent of 10*l.* 15*s.* 11*d.*, for the term of 40 years at the same rent, and several other payments amounting to 21*l.* 17*s.*, as also a fine of 10*l.* 15*s.* 11*d.*, all woods, underwoods, mines, and quarries being reserved to the Crown.

This was excepted out of the grant made of the island afterwards by James I. to Hen. Earl of Northampton, and Rob. Earl of Salisbury; but afterwards granted, anno 1611, to Wm. Earl of Derby, and Elizabeth his wife, and their heirs, to hold of the manor of East Greenwich, paying the accustomed rents; and afterwards confirmed by Act of Parliament, reserving the rights of Leighe and Spencer, the former lessees, during the term of their lease.

At present the site of the ruins is in possession of — More, Esq., who has built thereon a very handsome house, converting part of the offices of the ancient monastery to out-

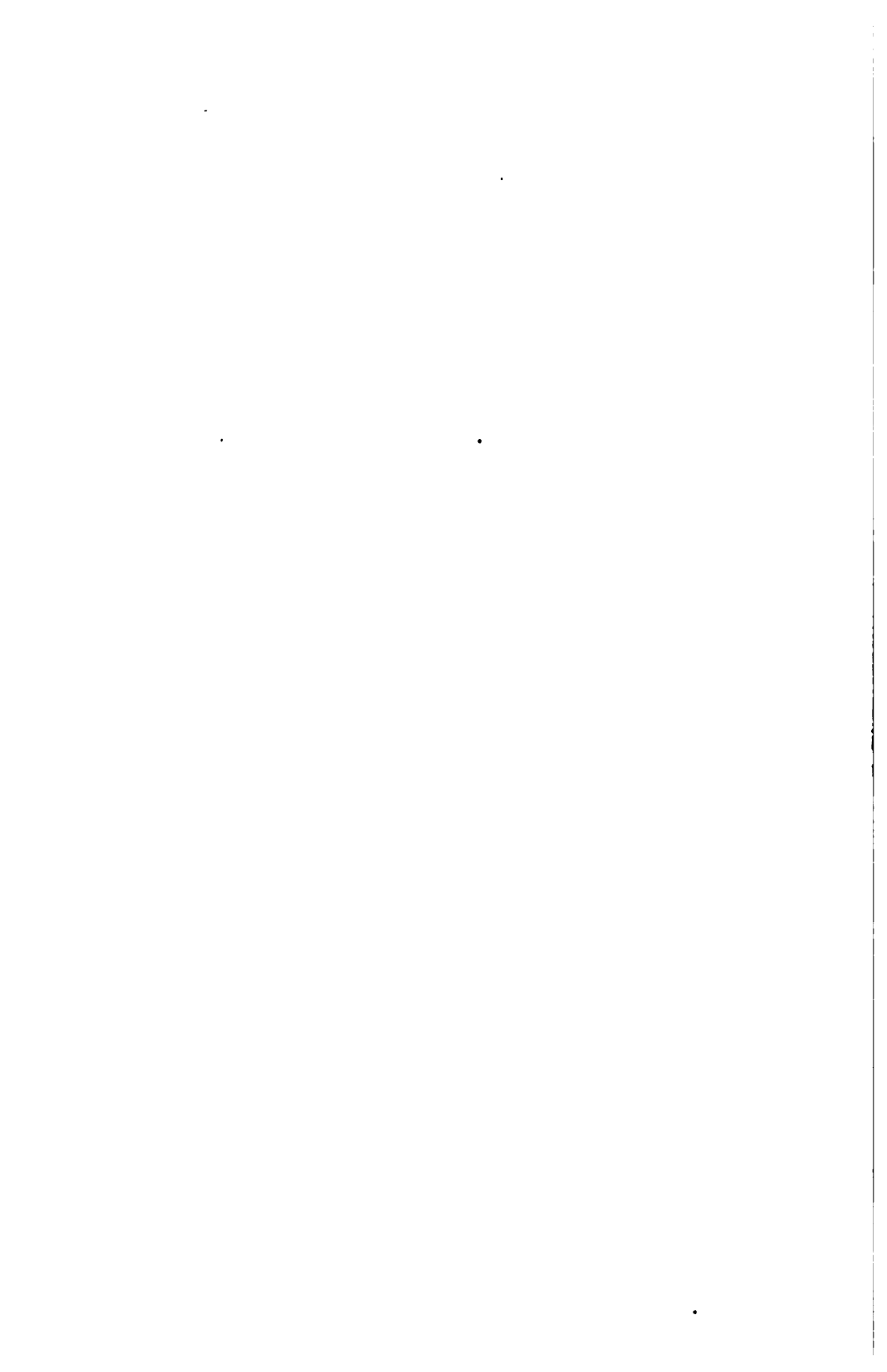
houses. Nothing worth notice more than is here shown remains of the ancient buildings, which seem to have been constructed with some view to defence. In an adjoining close, the tombstone of one of the abbots is shown ; on it is the pastoral staff and a broad sword, signifying he had temporal as well as spiritual authority. There is no date or inscription on it.

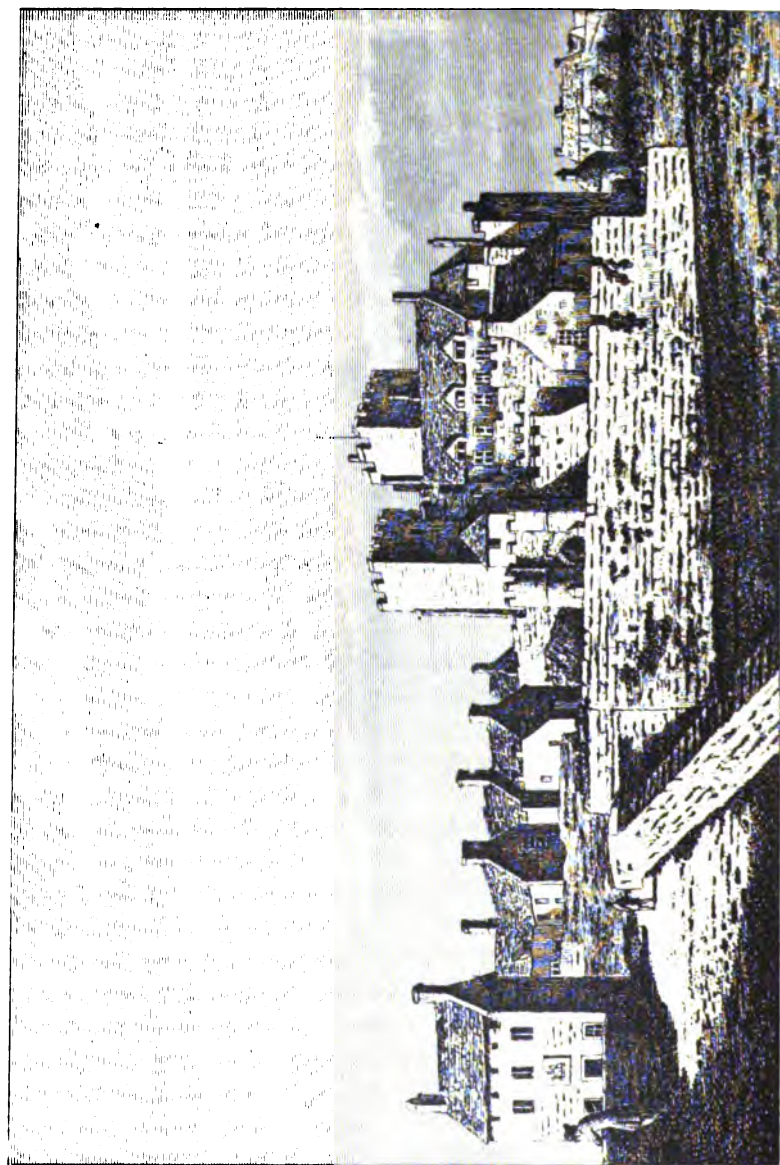
This view was drawn anno 1774.

CASTLE RUSHIN. (Plate I.)

This castle is considered as the chief fortress in the island. According to the Manks tradition, it was built about the year 960, by Guttred, grandson to a King of Denmark, and the 2d of a succession of 12 kings, by them called Orrys. This building, which is even now remarkably solid, is said by Challoner, Sacheverell, and other writers, to be reckoned by travellers a striking resemblance of the castle of Elsinore in Denmark. Guttred, the founder, lies buried in its walls ; but the exact spot where, has not been handed down. As this fortress has at different times suffered several sieges, the repairs of the damages sustained must have somewhat altered its interior parts, though in all probability the keep of the castle itself is still in its original form.

The Manksmen, according to Waldron, had a strange tradition concerning this castle, which, as it will probably divert the reader, is here transcribed in his own words : " Just at the entrance of the castle is a great stone chair for the governor, and two lesser for the deempsters : here they try all causes, except ecclesiastical, which are entirely under the decision of the bishop. When you are past this little court, you enter into a long winding passage between two high walls, not much unlike what is described of Rosamond's Labyrinth at Woodstock : in case of an attack, 10,000 men might be destroyed by a very few in attempting to enter.





Engraving by J. H. Thompson.

Kesh, Castle, Pl. 2. Isle of Man.

20. Kesh, 1774, by J. H. Thompson.

The extremity of it brings you to a room where the keys sit. They are 24 in number ; they call them the parliament ; but, in my opinion, they more resemble our juries in England, because the business of their meeting is to adjust differences between the common people, and are locked in till they have given in their verdict. They may be said in this sense, indeed, to be supreme judges, because from them there is no appeal but to the lord himself.*

“The castle, as also the two walls which encompass it, and are broad enough for three persons to walk abreast on, are all of freestone, which is the only building in the island of that sort. Within the walls is a small tower adjoining to the castle, where formerly state-prisoners were kept, but serves now as a store-house for the Lord Derby’s wines : It has a moat round it, and draw-bridge, and is a very strong place. On the other side of the castle is the governor’s house, which is very commodious and spacious. Here is also a fine chapel, where divine service is celebrated morning and afternoon, and several offices belonging to the court of chancery.”

This view, which shows the N.E. aspect of the castle taken at low water, was drawn anno 1774.

PLATE II.

This view was taken from the right-hand side of that end of the bridge farthest from the castle. At low water the rocky bed of the channel is left quite dry, as was the case when this drawing was made. The figure of the castle is irregular, and may be better conceived from the views, than from any verbal description. A sort of stone glacis runs round it. This is said to have been built by Cardinal

* Our author here quotes from Waldron some of the traditionary tales concerning this castle, but as they have already been printed by the Manx Society in their XIth Volume, it is unnecessary to repeat them here.

Wolsey. The inside contains very good barracks for soldiers and rooms for the officers ; though somewhat out of repair, as are many of the outer offices. The stone work of the keep, and divers other parts of this building, are now nearly as entire as when first erected ; they were indeed admirably well constructed. It is built with a very hard lime-stone. In the roof of the keep is some uncommonly large timber, brought, as tradition says, from the Isle of Anglesea. Here is a deep dungeon for prisoners, who were lowered down into it by ropes, or descended by a ladder, there being no steps to it ; nor was the least glimmer of light admitted into it, except what made its way through the chinks of its covering.

The following regulations respecting the soldiers doing duty in this castle, were communicated by Stephen Martin Leake, Esq., from a MS. folio in his possession, containing divers laws and regulations made for the government of the Isle of Man :—

<p>At the Tinwalde, holden the 24th of June, 1610.</p>	{	<p>Orders and duties that the soldiers of the castle of Rushen and Peele, within the Isle of Man, were to observe and keepe in the times of the right honorable lords Edw. and Hen. late earls of Derby.</p>
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WHEREAS we weare enjoyed by the right worshipful John Ireland, Esq., lieutenant and captain of this isle, by vertue of our oaths, to give notice of our knowledge of the ancient orders and duties observed by the souldiers of the castles of Rushen and Peele, in our times and memories, and for that purpuss wee twelve, whose names are subscribed, were chosen, whereof six be sworne souldiers at the castle Rushen, and six at the castle Peele, upon advised consideration had, wee find and knowe, That all the ancient orders, customes, and duties to be performed in the said castles, are

extant in the rowles, and enrolled in the bookes of the statutes of this isle, and these which we do add hereafter are, and have beene, customarie and usual.

First, At the entrance and admittance of any souldier to either of the said castles, the ordinarie oath was to this purpose :

First, Our allegiance to our soveraigne, next our faith, fedilitie, and service to the right honoble earls of Derby and their heires, our duties and our obedience to our lieutenant or cheefe governour and our constable in all lawful causes, and noe further.

Item. It hath been accustomed and still continued, that every souldier at the sound of the drume, or ringinge of the alarums bell (the heareing or knowinge of the same) shall forthwith make his present appearance in the gate of either castle, then and there to pforme what shall be enjoyned one them by the lieutnant, or the constable in his absence.

Item. It hath been accustomed that night bell should be runge a little after the sun settinge, and that by the porter, and the constable and his deputie with a sufficient guard to be in the castle, for the saufe keepinge and defence of the same.

Item. It hath been accustomed and continued, that the constable or his deputie should goe with the wardens to the castle gates, and there cause the porter to locke the castle gates, and then the watch to be fourthwith set.

Item. It hath been accustomed, that at either castle there hath beene two standinge porters, who have by course every other weeke held the staff, and given attendance at the gate during one whole yeare, begininge at Michallmas ; the said porters to be nominated by the constable, and then allowed by the lieutenant and governour, and two standinge watchmen in like manner for the nightlie watchinge upon the walls ; and every officer, souldier, and servant, is to doe his pettie watch from May till Michallmas.

Item. It hath been accustomed, that the castle gates should not be opened by any man after lockinge at night (the governor onelie excepted) until the watchman ringe the day bell, which was to be done so soone as the watchman could pfectli discover the land markes bounded within a mile and a halfe of either castle ; which beinge done, the porter was accustomed to goe about the walles, and looke that all things be cleere, and forthwith to returne to the constable or his deputie, and affirme all things to be as the watchman had formerlie spoken to the constable or his deputie.

It hath been accustomed, that the souldiers should ward in the castle gates one day in the weeke, and they of the castle Rushen to lye within the house the night before their warding-day, and the souldiers of the castle Peele to lie in the night before, and the night after, in respect the tyd fallinge out uncertainlie, and for more saufe guard of that castle, beinge nearer to our enemies the Redshankes.

It hath been accustomed and still continued, that one of the wardens of the inward ward at castle Rushen shall at night locke the inner gate, and keepe the keys thereof to himselfe till morninge, and hath pformed all things therein as constable that night in that ward.

It hath been accustomed, that the receiuer of either castle hath at Michellmas made yearly choise of a steward, who hath beene allowed by the lieutnant or captain for the time beinge.

It hath been accustomed and still continued, that the souldiers of either castle have wrought the Lord's hay, whensoever they have beene thereunto called.

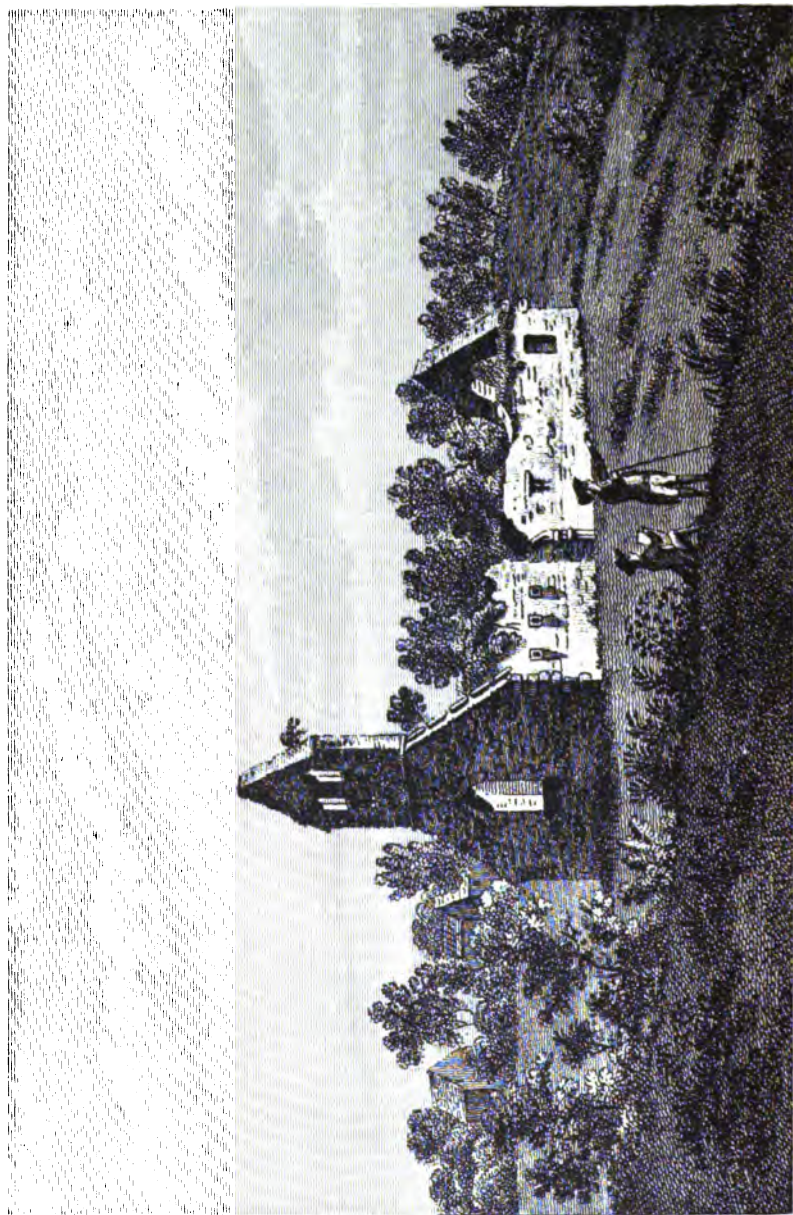
It hath been accustomed, that Mr. Gunner of either castle hath had allowance of an apprentice, and that either himselfe or his apprentice hath every night linen in the said castle.

Notwithstanding all theise orders, usues, and customes, here set downe, the lieutnant, captain, or chiefe governor for

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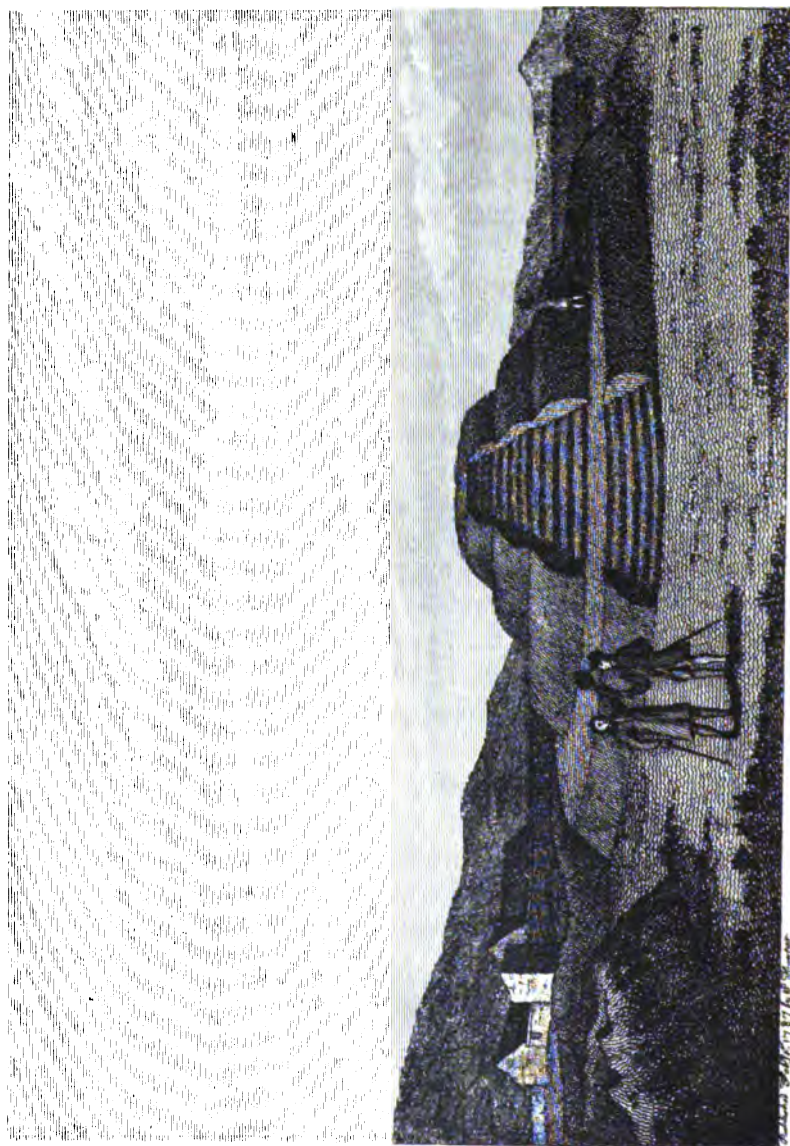
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A. Woodman & Son, Dublin, Printers, Litho.

St. Trinions Church, in the Isle of Man. Published Sept. 15 1785 by J. Hooper.



Tinwald, in the Isle of Man. Pl. I.

P. Walderman, B. van Buren, Ph.D., Ph.D.

the time beinge, in his wisdom and accordinge to the necessitie of time set downe orders and decrees for both castles in all lawfull causes, and repeal the same againe, which every inferiour officer and soldier is to obey by reason of his oath.

Thomas Moore, Henerey Garrett, Tho. Whetstons, Tho. Lea, Wm. Lassell, Edward Lucas, Will. Bridgen, John Crellin, Jo. Gauen, Hugh Lambe, Rich. Fisher, John Colbin.

John Ire Land, Lieutnant.

William Lucas, Will. Ratcliffe, Tho. Sainsbury, Da Ewan Xian.

Note.—The original of all the former acts made in Capt. Ireland's time, are fixed in the Exchequer booke, anno 1609.

This view was drawn anno 1774.

SAINT TRINION'S CHURCH.

This church is situated near the middle of the island, in the way between Peel and Douglas. It is reported to be a votive edifice, built to fulfil a vow made by a person in imminent danger of shipwreck; who or what he was, and when the vow was made, or the church built, tradition does not say; it however relates that the present ruinous state of the building was owing to the malice of some unlucky demons, who, for want of better employment, amused themselves with throwing off the roof, which frolick they so often repeated, that at length it was abandoned. At present it is famous for the quantities of the adiantum, or maiden hair, growing in and about it.

This view was drawn anno 1774.

THE TINWALD. (Plate I.)

The Tinwald is an artificial mount covered with turf, having steps cut on its side, I think the south,* for ascending

* East.

to the top ; from hence all new laws made for the government of the island are promulgated, and from it are called *Acts of Tinwald*. The word *Tin*, or *Ting*, in the Islandic language, signifies an assembly of the people ; and *Wald* a field or place. There is neither history nor tradition respecting the erection of this mount, which probably is of great antiquity. It is surrounded by a ditch and earthen rampart, including an area of the form of a right-angled parallelogram, within which, at the end facing the steps, is a small church, where, previous to the publication of any new law, the chief magistrates attend divine service.

The entrance into this area was through some upright stone jaumbs covered with transverse imposts, somewhat like those at Stonehenge ; most of these imposts are now down.

The Tinwald stands about three miles from the town of Peele, in the high road leading from thence to Douglas.

This view was drawn anno 1774.

THE TINWALD HILL. (Plate II.)

This view presents the north side of the mount, and the church mentioned in the former plate. At a distance are seen one of the lofty mountains, of which there are several in this island.

This view was drawn anno 1774.





The Tinemuid in the Isle of Man.

From a photograph by J. W. H. Smith, Esq.

Printed by J. W. H. Smith, Esq.

APPENDIX.



APPENDIX A.

SYNODAL STATUTES OF BISHOP SIMON, A.D. 1229.

THESE are the Synodal Statutes and Institutes of the Diocese of Sodor, in the Island of Mann, by the Reverend Father Simon, Bishop of Sodor, there drawn up and confirmed in the year of our Lord one thousand two hundred and twenty-nine :—

Of the Proving of Wills.

For the proving of Wills let no fees be exacted beyond thirty-two pence in all ; but from the same sum, something for the poor there should be subtracted a certain portion of the goods.

Respecting the Effects of Persons dying Intestate.

The effects of the Intestate should be administered subject to the will of the Bishop of the diocese, or, in his absence, of his Vicar-General.

Of Mortuaries.

In (respect of) funeral dues, the best animal must be paid to the Church, if there shall be a cow, or an ox, or a horse, of the value of six shillings or less. And as regardeth wearing apparel, if a man shall pay the funeral expenses, it shall stand at the election of the Church whether it prefer to have clothes or three shillings and six pence.* And if he be poor, and have paid no funeral fees, his garments, what sort soever they are, let be taken, and every fifth penny from his free goods, and the mortuarium must be paid to

* *Solidus*, a gold coin of the value of our old noble, here taken to represent a shilling.

the Church by gilbogus* possessed of effects reaching to the amount of the (said) mortuarium. But if his goods fall short of this amount, then every fifth penny should be paid to the Church from the free goods. And if it be asked what is gilbogus, it is answered, that gilbogus is one who, if he have lived only for one single night, and has been appointed to hold property, or been seized of effects, —if, as has been said, he should die, then the Church shall have its dues. Also, the aforesaid gilbogus, although he shall have discharged the mortuarium, nevertheless, over and above this, all claims owing by him, as well to the Priest and to the Clerk as to the Church, must be satisfied. And if he shall have paid no mortuarium, yet must he settle with them notwithstanding.

Of the Payment of Dues to the Clerk.

The fees to be paid to the Clerk are these :—If a man have discharged the mortuarium, the Clerk should have the hose of the man, shoes of the value of six pence, and a cap with a hood, or a capouch (hood) of more or less value, such as the man himself had walked (in) on the day of the nativity of our Lord ; also a shirt (and) a girdle of the value of one penny, a scrip of the value of one penny, and a knife of the value of one penny.

Of Geese, Swine, Bullocks, Calves, and Chickens.

Geese should be taken at the feast of St. Michael (Michaelmas day) or after, and swine, bullocks, calves, and chickens at the festival of St. Martin (Martinmas day), should be received among the free goods, and be gathered in at Easter, the rector of the church being at the risk of the aforesaid swine, chickens, and bullocks. Except only, if the steward desire to have the bull calves (or bulls) to cause their cows to give milk, the rector himself charging the bailiff to have a care of them, as if they were their own.

Touching Persons dying without Effects.

If a man or woman have deceased, and left no effects to satisfy

* Gilbogus, i.e. *Gil*, son of—*bogus*, shade or dead man—so that his son or heir is a Gil-bogus.

the Church for their obsequies, then those (persons) who would have sought possession of their goods if they had died rich—that is to say, the nearer of their blood relations, shall satisfy the priest and the clerk for their interment.

Of White Meats made from Milk.

If dairy produce be not brought meetly, according to usage, to the Church, two pence must be paid for one cow, two pence for four goats, and eight pence for eight sheep (ewes).

Touching the Choosing and Collection of Tithe Lambs, Bullocks, Swine, and Chickens.

When the proctors shall come for the collection of tithe lambs, oxen, swine, or poultry, let the bailiff select two, and the proctors the third.

Of Persons removing their Domicile and Effects from one Parish to another.

If a man or woman perchance should have removed his (or her) domicile from one parish to another, and have taken his effects with him ; or if a man have brought with him nothing besides his wife, children, bed, cock, hen, gridiron (or cradle, *craticulam*), and kneading trough, and there shall have staid for not more than three nights before his removal from this life, in that parish into which he had but just come, the Church dues should be paid, although the greater portion of his effects should have been left in the other parish.

Concerning the Tithes of Grain.

According to the ancient statute, the bailiffs had to collect the tenths of grain as if they were their own, and were to take them to their own granaries, and to keep them carefully until the rector or his proctor was able to come more conveniently to look after them, perhaps till the feast of All Saints ; but in these latter times the rectors receive in their garners the tithes of grain, for the greater convenience of the bailiffs.

Touching Sellers of Beer.

If a man or woman shall have opened a public house for the sale of beer, whether he or she) shall be a common publican or not, if he (or she) should receive two pence halfpenny by any sale of liquor, let him (or her) pay to the Church (every) tenth flagon.

Respecting Men or Women Weavers.

If any male or female weaver should cut off, or cut out from their looms three webs, and should receive payment for the same web, let him (or her) pay out of such moneys to the Church two pence yearly; and if he (or she) should cut off or cut out one hundred, let him (or her) pay no more.

*Touching Fees to the Sumptor.**

The Sumptor, by old laws and ancient statutes, ought to receive annually from all the bailiffs, a sheaf of three bands in size, to wit, of corn, ear, and stalk, and ought to have one picked lamb at every tithing and collection of dairy produce, and ought to receive one picked fleece at every tithing of the wool.

APPENDIX B.

SYNODAL ORDINANCES OF BISHOP MARK, A.D. 1291.

THE Synodal Constitutions of the Church of Sodor, ordained, appointed, and decreed in Synod, in the church of Saint Bradanus in Mann, on the tenth day of March, in the year of our Lord one thousand two hundred and ninety-one, in which presided the venerable father Mark, Lord Bishop of Sodor.

Of the Visiting of the Sick. Cap. 1.

We ordain that all chaplains be prompt in visiting of sick per-

* In Chaucer the Sumptor is an officer employed to summon delinquents to appear in ecclesiastical courts. In the Isle of Man, where this officer is still retained with his old name, it is written "Sumner."

sons when they be summoned, lest, through their negligence, death should happen to any without the sacraments of the Church. And when they shall come to them clad in the surplice, let them reverently carry the body of the Lord, in the pyx appointed for the purpose, covered with a white cloth of linen or of silk, and preceded by the bell, in the village of the church, or in places near to the church. But when the place is remote, the body of our Lord is not to be borne, save by the chaplain of the church, wearing his closed cloak. And when in this manner they have come to the sick, let them wholesomely admonish them, and lead them to a true confession and repentance, and to the right making of their wills ; nor let the communion be given to any without a wax candle being lighted. And let them diligently admonish them that they leave something, according to their means, to the building (or repairing) of the parish church ; to the collection and reservation of which let two trustworthy parishioners be deputed, according to the providence of the rectors of the churches.

Of the Vestures of Chaplains. Cap. 2.

We ordain that every chaplain use the closed cloak and other vesture suitable to his order ; but to chaplains we altogether interdict the mantle ; and we enjoin to all chaplains that, on Lord's days and festivals especially, they use the closed cloak. So also when they come into chapters or to synod. But should they do otherwise, let that other inhibited vestment which they may have worn be applied, without any release, to the repairing of the church of Saint Germanus.

Of the Honest Life of Priests. Cap. 3.

We give order that all chaplains be careful that they go not near, in any sort, taverns, nor keep in their own houses places of entertainment, so that they be not drunken, (nor) free livers, (nor) quarrelsome, but prepared, may present to those placed under them, in word and deed, examples of a good life and of a laudable conversation. And that every one, according to his own knowledge, out of the Gospel and the Holy Scripture, expound also the articles of the faith to his people ; and, moreover, diligently admonish his parishioners that they teach their children the Apostles' Creed and

the Lord's Prayer, together with the Salutation of the blessed Virgin Mary.

Of Baptism. Cap. 4.

Let chaplains beware lest, through neglect, any infant die without baptism (which God forbid !); and we also, under pain of excommunication, inhibit any chaplain from exacting fee or reward for the baptizing of infants, or the visiting of the sick, or burial of the dead ; and (we ordain) that no chaplain convert to other uses than the uses of the church the robes or chrismale of the baptized, nor, by changing the robe or chrismale of one child with another, should finally take it, under pain of excommunication.

Of the Continnence of Priests. Cap. 5.

We ordain that no chaplain allow the leman and concubine of another priest, or aduress with any man whatsoever, within his parish, unless, after having received three warnings, she go forth of that parish, or he must excommunicate her by name ; which should he not do, let him know that he lies under the ban of excommunication.

Of the Punishment of Transgressors. Cap. 6.

More strictly do we inhibit the rectors of churches, vicars, priests, or clergy ordained to holy orders, from keeping publicly or privately female servants, from whence unfavourable suspicions might arise ; which, if they presume to do, the benefices of clergy living in such manner are to be taken into our hands, and they forbidden ingress to the church, until they repent of what they have done, and come to us willing to receive the canonical penance. We ordain, moreover, that this inhibition be unavoidably observed, not only in the case of chaplains having parochial rule, but also towards all others whatsoever. But parish priests who have dared use such temerity, or chaplains, who do retain ministering or to minister in their churches persons notoriously keepers of concubines, or tolerate them in their parishes, shall be punished according to our own judgment.

Of the Ministration of the Clergy. Cap. 7.

We also ordain that all chaplains, deacons, and other ministers

of the altar, decently and devoutly, without whispering, nor with hoods over their heads, nor bonnets-carrez, nor caps, nor with gloves on their hands, nor spurs on their feet, but with tonsure and crown becoming the dignity of their grade, approach to the holy office.

Of the enjoining of Fasts.

Likewise we give order that every chaplain in his parish, the fasts of the four seasons and the rogations, the eves of the apostles, and the customary festivals of saints, rightly do give forth (or proclaim) on the Lord's days preceding.

Of Vicars, that they be responsible for the Church Ornaments.

We ordain by statute (or we institute and ordain) that all vicars be held answerable, according to the proportion of their shares, for the safe keeping of vestments and ornaments, as well as for all other things (appertaining to) the church.

Of Purification after Childbirth.

We give order that every chaplain admonish his parishioners (women), that they prevail with them to come to the churches after child-bearing, with candles and oblations, in the time appointed for purification, so that they be purified at least within the fifteenth day.

Of Mortuaries of Persons Dying.

We pronounce a law, that the church should have the choice of all save one of the effects of any dead person, in conformity with the customary usage of the neighbouring provinces, together with all his apparel, and a bedstead or feather bed. But should he not possess a tressel or a feather bed, let seven pence be paid. And with each dead person, according to his means, let offerings be made, as well in pence as in tapers, in his proper parish church. And we do inhibit, under the penalty of excommunication, any dead person from being borne for interment to another parish until a mass shall have been celebrated for him in his parish church.

Of Intestate Persons.

Also, we ordain, that when any one shall have died intestate,

all his effects be held sequestered in the hand of the bishops by the rector or the vicar of the locality, until it be settled by the bishop what should be done. And that none of the executors take possession of the property of the deceased, until they shall have been informed of the final decision before the rector, or apparitor, or archdeacon.

Of Vicars of the Religious (Orders).

We decree, that in the churches of the religious (orders), appropriated to them for their maintenance, there be appointed vicars, according to the decree of the Council of Lateran.

Of Danger to Little Children.

We prohibit, under the penalty of excommunication, any women, or wives, from allowing their little ones to be laid with them, in their own beds, before they have completed their third year. Which ordinance we desire should be published by every priest, at least once a year.

Of Tithes (Tenths), First-fruits, and Oblations.

Under pain of excommunication, we ordain that all persons in our diocese pay tithes of all their goods, which year by year are renewed to them, wholly, fully, without deduction, or diminishment at all, as is enjoined in the Old and New Testament, namely, of every kind of blade, of pulse, of swine, and of fruits, whether growing in gardens or in fields. But the tithes of all (that groweth in) the blade, (and) of pulse, let them be carried by the parishioners to their own houses or granges, and let them guard them with equal diligence as their own part, until the church rectors, or their procurators, receive the tenth in full (or of the whole). Also of their untithed crop (growing in) the blade, let them prepare none without first apprising the church rectors or their procurators. Also, we order that from every house during the summer eighteen cheeses be given, and in the autumn eighteen, made clean, salted, and well prepared. Also in those houses in which butter is made, let the tenth part of the butter be given without any fraud, or stint of milk. But if the milk be diminished, or wasted in or devoted to other uses, let recompense be made out of the cheese or the butter. But if, in other seasons of the year, cheese or butter

should happen to be made, let the tenth of this be paid, entire, without any defrauding. Also we decree that of wool, lambs, kids, calves, young pigs, foals, geese, of hens' eggs, of flax, hemp, (and) hay, the tenths entire to be paid. And when the animals are to be tithed, let the owner have the choice of two, but the church of the rest; and where there are but nine, let the ninth animal be given in the same manner as the former. And if there be eleven, let no more be given than one. But if there be one, or two, or three, or four, for each head of calves and chickens let a penny be paid; but for lambs and kids a farthing, for young pigs a halfpenny. But if there be five or six, or any number short of nine, then let the fifth animal be valued, and divided between the rector and the owner; and (let it be) in the rector's election whether he be willing to redeem it, or to receive half the value. Also for one lamb, or for two, let a halfpenny be given; for three or four let one penny be paid; if there should be five or less than nine, let an estimate be made, as has been said. But for six, seven, or eight, let it be done as has been said in the case of one, or two, or three, or four. But if eleven or nine, let a living thing be given in discharge from among the young pigs. If there be ten or five, let a tithing be made as has been fixed in the case of calves. But if fewer than five, or less than nine, let one halfpenny be paid for each.

Of Dues payable upon the grinding of Corn, the catching of Fish, and other small Tithes.

Also of grain that is ground and of fish that is taken, as well of fresh as of salt water, let tenths be paid in full. Also, if any happens to shear his sheep twice within the year, let him pay the tenths twice. Also of lambs that have been tithed and clipped in the ensuing year let tithes be paid, without any contradiction. Also, where animals of any sort are pastured, and rest at night, let the whole tithes be paid to the church of that locality. But if places be set apart for common pasturage, then let the tithes be paid to the parish church. But if they (the cattle) pasture in one and sleep in another, let the tenths of cheese and butter be divided. But if they be foddered in one and sleep in another, then if they be shorn in a different parish, and bring forth their lambs (or

yearn), in that case let the tithes be divided between that other parish and their own proper parish, as well of wool as of lambs.

Of Prohibition of the Sale of Animals before their Tithing.

We forbid, under pain of excommunication, any from selling lambs, young pigs, chickens, kids, calves, or any other animals liable to tithing, or transfer the tenth of them, in any way, to other purposes (or to the use of other persons) before their lawful tithing. But if they shall have dared such an audacious attempt, we order that all thus alienating (the Church's goods) be held to their tithing, and placed, by name, under the ban of excommunication.

Of Fishermen following their Calling in any Parish.

We enact that if fishermen should come to land with their fish in another parish, or if they should use in fishing a boat belonging to another parish, the tithes are to be divided. But if two or three shall have gone into another parish for the purpose of fishing, the tenths should be divided according to their rated shares.

Of Weavers, Male and Female.

We also decree that men and women workers at the loom, who do not pay tithes of other things, pay four pence, and others five pence, but if they earn more, let it be left to their own conscience (what to pay).

Of Merchants and others engaged in Labour.

We ordain that merchants, traders, and otherwise labouring, pay the tenth of all their profits. In like manner also, persons in service, who are hired by others, are to pay the tenth of their wages.

Of a Deficiency of Milk.

We order that those persons who, from the small number of their live stock, can neither make cheese nor butter, pay two pence halfpenny as the tithe for a calved cow. For a cow that has not calved, and yet is giving milk, one penny and a halfpenny. Yea, and the same reckoning is to be made for eight sheep as for a cow.

Of Smiths and other Artificers.

Moreover, workers in gold, smiths, masons, blacksmiths, mowers, carpenters, and handicraftsmen, are to pay the tenth of their earnings, the liquidation of which may be left to their individual oaths.

Here followeth concerning Oblations.

We ordain and decree that all persons residing within a parish are to give three times a year a halfpenny a piece each time ; to wit, at the feast of the Nativity of our Lord, at Easter, at Pentecost, and at the feast of the Dedication of the Church. And that every person having a domicile and certain effects, pay, in Lent, two pence and one halfpenny towards the fund for the lighting of the church. But if they stay in other houses, provided they have, notwithstanding, in effects, to the value of six pounds, let them pay two pence, according to the usage of the neighbouring provinces.

Of Excommunication four times a year.

Moreover, in all churches, whether regular or secular, we direct that four times a year, that is to say on the Lord's day next following after the celebration of the four seasons, and also in synod, all sorcerers, magicians, incendiaries of churches, forgers, notorious usurers, hinderers of the obtaining legal evidence, be excommunicated *in genere* : (Also) all persons of the laity seizing, detaining, defrauding, and carrying away the possessions or any other property of the church, or her privileges. And all those who have intruded themselves into any benefice of the church, and witnesses knowingly perjured by whose means his inheritance be lost by any man, either bequest in money or in land : Also all publicly and notoriously guilty of abduction (of women) ; and all thieves and robbers, or those who support them, or become securities for them when the hearing of the charge against them has been opened : Also all persons who bear false witness in matrimonial causes, or of malice oppose or cause to be opposed false exceptions, or in a matrimonial cause suborn witnesses : Also all persons hindering the Ordinaries from settling, according to the use and wont of the Church of England and our own, the goods of persons dying in-

testate, we ordain to be under the ban of excommunication : Also we do excommunicate all persons conspiring against their own proper bishop, or any other bishops of the realm, or any prelates of the kingdom ; and all persons consenting with conspirators, let them be reputed schismatics and infamous : Also, by the authority of this our sacred synod we excommunicate all persons disturbing the king's peace and that of the realm ; and all those who, by reason of hate, or for the sake of gain, prefer false accusations against others,—for the which death, banishment, mutilation of members, disinheritance, or deprivation of goods, or the loss of reputation, ought justly to follow, if they were judicially convicted.

Of Confessions.

We forbid any member of a religious order to hear the confessions of those who may come to him within or without his district without our special licence, (or) to baptize infants, (or) to give holy communion to the sick. We also forbid any parishioner to presume to go into another parish, or to resort to any other secular place or regular, away from his proper parish church, for the purpose of confession, or the performing of any sacred church office whatsoever. And if he shall have been three times admonished, let him be excommunicate, and let no chaplain of another parish receive his confession, or administer the sacrament, or afford him any other rite of the Church, except (he be) *in articulo mortis*, or by authority of his proper chaplain.

Of Bequests in Wills.

We inhibit any vicar or chaplain, to the defrauding of the church, or any legatee, from exacting or receiving any bequest until the amount of the dues to the church have been first declared and discharged, but if they do otherwise let them incur the penalty of excommunication. Also we do make injunction that if any one, being yet in life, should desire to make a transfer of any portion of his effects, by way of gift, or from any other cause whatsoever, to his sons, aliens of kin, or any other persons, he should do so publicly in the church, or at least before the rector of the church or his attorney, or before good and credible witnesses.

Concerning Marriages.

We inhibit any priest from presuming to celebrate marriage between any persons whatsoever from Septuagesima Sunday till the Octave of Easter, unless with our permission, or that of our officials, and any lay person or clergyman from offering or accepting within that time any judicial oath, either on fast days or holy days. Also any chaplain to presume to be present at clandestine marriages, or on any alleged excuse to permit any persons to be contracted together, otherwise than by the blessing of the ring ; but he is to make the contract aforesaid after three public proclamations shall have been made according to custom in the church, publicly and solemnly at the performance of mass, with proper intervals. Also any parish clergyman to presume to solemnize marriage or espousals between any persons, without the bans having been first three times called in the church, asking as well where the man resides as the woman, where they do not both reside in the same parish. And if any should afterwards desire to make objection at all against any in regard of a marriage thus contracted, who at the time of that contract were in the same parish, so that it appear probable that such announcements must have come to their knowledge, let them on no account receive a hearing.

Of Oath with the Contract.

Moreover, we ordain that every chaplain should put to their oath, not only the parties to the contract (of marriage) themselves, but also three, or four, or five of the elder and more worthy of faith of the families of the contracting persons on both sides, whose names should be recorded in writing, that they know of no impediment between them why they should not be lawfully joined together. Likewise also let them diligently enquire of all the bystanders upon the peril of their souls. And this we do enjoin to be observed by all chaplains of our diocese, in the contracting of marriages, under pain of three years' suspension. And let no one not thoroughly acquainted with the law have cognizance in matrimonial causes, or in cases of marriage, set forth the decision in writing. We also ordain that, in conformity with the canon law, all matrimonial causes, and causes testamentary of widows, orphans,

crusaders, and unfortunate persons, are subject to the decision of the church.

Of Laymen and Clergy bearing Arms in the Church.

We forbid any layman or person in orders henceforward, in the churches of our diocese, to dare to carry any arms, or to excite in them any tumult or disturbance, especially at the time of the celebration of mass. But if any be found after a third warning incorrigible in offending in this manner, let him be punished by ecclesiastical censure as shall seem fit to us.

Of Lay Pleadings not to be held on Lord's Days.

We ordain that, for the future, courts for lay pleadings be by no means held in the churches on the Lord's day, or on solemn festivals, in the graveyards, or in other places dedicated to God, and especially blood or criminal causes, by any secular magistrates whomsoever, in the places and at the times aforesaid. But if it shall be necessary to proclaim to the people royal edicts, or perchance something on the part of the prince, we enjoin and allow the same, not during the solemnization of the mass, but either before or after, when it can be most conveniently done, yet outside the church, lest the celebration of divine service be interfered with.

Of the Making of Wills.

We ordain and decree that when any person sick unto death desires to make a will, he call to him the chaplain and clerk of his church, and in their presence, two or three trustworthy men, and of good repute, being associated with them, dictate his will of his own mouth, and the priest is himself to examine diligently into his substance, and whether in any respect he be obnoxious to creditors or burthened with debt. Which, if it be not done, let him be held as having died intestate. Which ordinance we desire all chaplains to publish in their several churches. Also, we do ordain that whosoever shall henceforth declare himself a creditor of any deceased person, or say that he had entered into any engagement with him, and, dwelling in the same parish, or so near that he could be apprised of his illness, did not move the question of this matter either

in his lifetime, or at the time of his testamentary arrangements, or at the time of his illness, or mention the same before trustworthy persons, shall by no means receive a hearing after the death of the deceased.

Of Communication with an Excommunicated Person.

We inhibit all persons, and especially chaplains, from holding communication with the publicly excommunicate, of which offence if chaplains be found charged, they shall be subject to the gravest punishment.

Of Ringing of Bells.

We order that all bell-ringers of churches ring their bells when the bishop comes to the church or passes by, which, should they not do, let the clergy be punished at the discretion of the bishop.

Of the Oil and Chrism.

We ordain that every chaplain receive once a year the holy oil of unction, and oil for the sick, in vessels most carefully cleansed, and well closed with wax. At the time of reception each of them shall pay four pence.

Of Archidiaconal Visitations, and the Ornaments of the Church.

Moreover, we ordain that the Archdeacon, after the example of the Apostle, seek not his own, but in his visitation take order for the things of Jesus Christ ; let him see that the canon of the mass be kept in repair, and that priests have knowledge to set forth rightly the words of the canon and the baptismal service, and teach the laity in what manner they ought to administer baptism in cases of urgent need, or at least that they know how to do this in the vulgar tongue. Moreover, the Archdeacon is to have all the ornaments of the churches and their vessels set forth in writing ; their vestments and books ; and should cause them to be shown for his own inspection every year, that (so) he may see what have been added by the diligence of the parishioners, or what have in the intervening time been wasted by negligence or culpable act on the part of the vicars, or any way diminished through their wrongful act, either by clerks or laymen.

Of the Celebration of Masses.

We do most strictly forbid any priest to celebrate the solemn service of the mass twice in one day, the days of Easter excepted, and of Christmas, and in cases of the obsequies of the dead, to wit, on the day when the corpse of any deceased shall be interred in the church. And if this should happen on Lord's days or festivals, then let the priest be careful, until he have himself washed his hands, and the chalice with water and wine after communion, not to drink the ablution, but let him keep it in a pure vessel until the conclusion of the second mass, and then let him receive both ablutions, because none, unless he be fasting, ought, out of a due reverence to the sacrament, to celebrate it, and if he took the ablution, which is pure wine and water, then he would not be fasting. Also we do forbid most strictly any priest from presuming to officiate in two mother churches ; and the priest is to take care that, from the commencement of the mass until the end, a wax taper be kept burning.

THE SYNODAL STATUTES ARE ENDED.

APPENDIX C.

SYNODAL ORDINANCES OF BISHOP RUSSELL, A.D. 1350.

THESE are the additions made by the venerable father Lord William Russell, Bishop of Sodor, together with the whole clergy of Man, in the one thousand three hundred and fiftieth year of the Lord, in the Church of St. Michael the Archangel, on the twenty-third day of February :

It pertaineth to the pastoral office for a provident shepherd to exercise an ever watchful care over the state of the churches and the welfare of souls committed to his care, so as, having to give an account of the flock entrusted to him, he may without failing be able to return the gain on the talent committed to him. This is

why, of those things which in former time were ordained by the ancient fathers, we recall to mind certain at these presents, adding to them a few (things) *de novo*, that we may not seem, by dissembling (which be it far from us), to neglect the rule committed to us. Since the government of souls is the art of arts, and to pray for the dead is a holy and wholesome work, having taken counsel of our clergy in the first place, we have caused it to be ordained that, as often as any rector, vicar, or chaplain of our Church of Man, or any other honourable person commended to the intercession of our prayers, and engaged and bound to us for a like assistance, shall haply depart this life, at the place and on the day of his interment, all who survive him, without any pretence or excuse, should assemble together and pay fitting honour to the body of the departed. And, if they should be able, should each celebrate mass, with the other prayers usual on such occasions. And from the day of his interment each of the aforementioned should, for himself or by another, without the loss of delay, cause thirty masses to be celebrated; and in the thirty days next ensuing, the office for the dead should be chanted by every survivor, with the nine lessons and the accustomed psalms, without interruption of the days consecutively, with befitting reverence. Our officers and deans being instructed that, our law being ordained, they should make diligent search lest any should be found negligent or remiss in the foregoing. And any (person) not discharging (this duty) after the enactment of any of our laws, within the space of sixty days from the day of interment, shall be fined in the penalty of half a mark by our said officers, without exception of persons, and with the same money shall cause to be celebrated the same number of masses, or more, if the bishop shall be absent, at the peril of their souls, being held responsible to the bishop, when they shall come to (render an account of) their office for each of the aforesaid.

Of the Duty of Chaplains, who are bound to expound the Catholic Faith to the People.

We have also ordained that all rectors, vicars, or chaplains appointed to ecclesiastical offices should, firmly and without ceasing, expound to their people the Word of God and the Catholic and

Apostolic faith upon all Lord's days and festivals, and should diligently instruct those subjected to them in the articles of the faith, and should teach and instruct them to understand the Apostles' Creed in their mother tongue, and should expound the same faith to their children, and teach them the articles. We have also ordered that the holy rites of the Church be celebrated with devout reverence, under the set forms delivered to us in writing by the holy fathers, which forms, approved by the Catholic faith, let none dare to change for any novelty. Also, above all, being careful that the wine with which it is celebrated be not corrupt or turned to vinegar, and that it be red wine rather than white. Nevertheless, the sacrament is rightly administered in white wine, but not in vinegar. When into vinegar it is changing, all the substantial strength of the wine is lost, and water may be added in so moderate quantity that the wine may not be absorbed by the water, but (rather) the water by the wine. The host should be made of wheat, round and whole, pure and without blemish, since the Lamb was without spot, and not a bone of it was broken, whence the verse.

The host of Christ must be purely white, thin, small, round, not leavened—without admixture. It must be marked with a stamped impression. It must not be boiled in water, but baked with fire.

Let the host to be given to the sick be renewed upon each Lord's day, and let it be set in an honourable place, to wit, in a pyx appointed for this purpose, covered with a corporal, and let it never be laid by without a corporal covering. But it may be renewed upon other days in case of necessity. And inasmuch as several hosts are consecrated at once, the celebrant must direct his intention to them all, and not to one only. And on the priests themselves we strongly urge never to dare to consecrate, to their own damnation, whenever they feel themselves involved in any mortal sin.

Of the Repairs of the Chancel and Nave of the Church.

Moreover, we have ordained that parish churches and their cemeteries, according to the means of the parishioners, should, by the parishioners themselves, and the chancels by the rectors, be

decently constructed in all needful particulars ; and that the altars must be properly furnished with ornaments, books, lights, a chalice of silver or gold,—not of wood, or glass, nor brass, but only of silver or of gold, or, in case of necessity, of pure tin,—and other decorations, which must be consecrated by the bishop. But the church and all its ornaments, as well in books as vestments, and other needful things, must be kept clean and decent by the vicar of the church at his own expense, together with the baptismal font, the chrismatory, and the place of the altar in which the sacrament is reserved. Which vicar, indeed, must render an account to his lord the bishop and his ordinaries of all things which are done in the church and its district ; also of the light of the purification of the blessed (Virgin) Mary where the rectors are non-resident, touching which light we desire that they be supplied decently to the churches for the celebration of mass, and that two candles of wax should be made for the elevation of the sacrament of the altar, and an Easter candle of wax, which we would by no means have wanting in any church of our diocese for that purpose upon festal days. And if that be not sufficient for this purpose, let the rector provide it, as is set forth in the statutes of our predecessors. We have also ordained that no church or oratory shall be built in our diocese without our consent, and that in any so built without our authority the divine rites (mass) be not by any temerity celebrated, or rather, according to the canons, profaned.

Of Building on Church Land.

Also (we have ordained), that every rector of a parish church should have near him a mansion decently constructed, in which the bishop, archdeacon, and their ordinaries can be received and entertained. And especially, in the cases of churches appropriated to houses exempted from the jurisdiction of the ordinaries, this must be done within a year from the day of the publication of these presents ; the expense of the entertainment to be defrayed by the rectors and vicars conjointly, according to the proportion of their incomes. And after the expiration of the time specified, the rectors and vicars shall be compelled to this by sequestration of the revenues of their benefices.

Of Foreign Clergy, and those coming from other Dioceses.

We prohibit, firmly interdicting, under pain of excommunication and anathema, any priest of another diocese, coming into ours, from presuming to make his abode here, or to bind himself to any here to celebrate for the living or the dead, unless he shall first have come meetly and rightly to ourselves, or to our ordinaries in our absence, showing to us or to our deputies public instruments or proper proofs of the facts of his ordination and good character. And forasmuch as we are unwilling that ignorant men should be bound in the penalties of this statute, we have ordered priest-vicars on whom they may call to show to them the present statute, and to certify them, that they may not excuse themselves upon ignorance of the foregoing. This also we have ordained touching collectors of alms coming from elsewhere, that they should not be admitted, without our special letters recommendatory, into any part of our diocese, under penalty of a fine of ten shillings sterling. And if our vicars be found negligent in making public to the persons aforesaid our present decrees within eight days after they shall have reached them, (that) they be suspended from sacred functions until they shall have made meet satisfaction for their neglect and violation of our command. Adding to these, that the clergy especially ordained in holy orders, except on the occasion of travel or other pressing necessity, must not eat in taverns, nor take drink there oftener than once, and that standing, nor delay amongst public drinking parties or gatherings, or other merrymakings in public places. Which if they shall do, be it known to them henceforth that, by virtue of this ordinance, they will be suspended from entering the church, and from their sacred functions, for three months following, unless within that time they shall confess such transgression to us or our ordinaries, and perform suitable penance for it.

Of the Penalty of being absent from Church upon the Lord's Day.

Also, we have ordained that it should be announced to the parishioners in every parish church, that a man or woman from every house, or both of them, should come to church on each Lord's Day, to hear divine worship, and the teachings of the Church, unless they might be reasonably excused, which excuse unasked they are

to show to the rector or his deputy on his first coming to the same place, as they desire to avoid the vengeance of the Catholic Church ; and, notwithstanding, let a fine of three shillings and three pence be exacted for each transgression from every one who, by thus absenting himself, shall have withdrawn his resort from his proper sheepfold, that all good feeling may be promoted amongst those that are therein, as is set forth in the Council of Lyons, where it speaks of the precedence of rank in churches, chapter beginning, "Dominum tua decet sanctitudo."

Expliciunt additiones WILLELMI RUSSELL.

APPENDIX D.

IN order to make the Manx Ecclesiastical Constitutions complete, those of Bishop Wilson are here given, as printed in his *Life* by the Rev. C. Cruttwell, Bath, 1797. Vol. i. pp. 62-72.

ECCLESIASTICAL CONSTITUTIONS.

INSULA MANNIÆ.

*At a Convocation of the Clergy at Bishop's-Court, the
3d day of February 1703.*

In the name of our great Lord and Master, the Lord Jesus Christ, and to the glory and increase of his kingdom amongst men ;

We, the Bishop, Archdeacon, Vicars-General, and Clergy, of this Isle, who do subscribe these articles,—that we may not stand charged with the scandals which wicked men bring upon religion, while they are admitted to, and reputed members of, Christ's Church ; and that we may by all laudable means promote the conversion of sinners, and oblige men to submit to the discipline of the Gospel ; and lastly, that we may provide for the instruction of the growing age in Christian learning and good manners ;—have formed these following Constitutions, which we oblige ourselves (by God's help) to observe ; and to endeavour that all others within our several cures shall comply with the same.

1. That when a Rector, Vicar, or Curate, shall have any num-

ber of persons under twenty, of his parish, desirous and fit to be confirmed, he shall give the Lord Bishop notice thereof, and a list of their names, and shall suffer none to offer themselves to be confirmed, but such as he has before instructed to answer in the necessary parts of Christian knowledge; and who, besides their Church Catechism, have learned such short prayers for morning and evening, as shall be immediately provided for that purpose.

2. That no person be admitted to the holy Sacrament, till he has been first confirmed by the Bishop; or (in case of his Lordship's absence or indisposition) to bring a certificate from the Archdeacon, or Vicars-General, that he is duly qualified for confirmation.

3. That no person be admitted to stand as Godfather or Godmother, or to enter into the holy state of Matrimony, till they have received the holy Sacrament of the Lord's Supper; unless, being an orphan, there be a necessity for his speedy marriage; and this to be approved of, and dispensed with, by the Ordinary for a limited time, and to fit himself for the Sacrament: And, where any of them are of another parish, they are to bring a certificate from their proper pastor.

4. That all children and servants unconfirmed, of such a division of the parish as the Minister shall appoint (which shall be at least one-fourth part thereof), shall constantly come to evening prayers, to be instructed in the principles of the Christian Religion; at which time, every Rector, Vicar, or Curate, shall employ at least half an hour in their examination, and explaining some part of the Church Catechism. And that all parents and masters who shall be observed by their children's and servant's ignorance to be grossly wanting in their duty, in not teaching them this Catechism, shall be presented for every such neglect, and severely punished. And, to the end that this so necessary an institution may be religiously observed, every Minister shall always (by the assistance of the Churchwardens) keep a catalogue of such persons as are not confirmed, and is hereby required to present those that are absent without urgent cause, who shall be fined two-pence the first Sunday they omit to come, four-pence the second, and six-pence the third; in which case the parents are to be answerable for their children, and masters for their servants, unless where it appears that the servants themselves are in the fault.

5. For the more effectual discouragement of vice, if any person shall incur the censures of the Church, and, having done penance, shall afterwards incur the same censures, he shall not be admitted to do penance again (as has been formerly accustomed) until the Church be fully satisfied of his sincere repentance ; during which time he shall not presume to come within the church, but be obliged to stand in a decent manner at the church door every Sunday and Holiday the whole time of morning and evening service, until by his penitent behaviour, and other instances of sober living, he deserve and procure a certificate from the minister, churchwardens, and some of the soberest men of the parish, to the satisfaction of the Ordinary ; which if he do not so deserve and procure within three months, the Church shall proceed to excommunication. And that during these proceedings, the Governor shall be applied to not to permit him to leave the island.

And this being a matter of very great importance, the minister and churchwardens shall see it duly performed, under penalty of the severest ecclesiastical censures.

And whenever any daring offender shall be and continue so obstinate as to incur excommunication, the pastor shall affectionately exhort his parishioners not to converse with him, upon peril of being partaker with him in his sin and punishment.

6. That the Rubrick before the Communion, concerning unworthy receivers thereof, may be religiously observed, every rector, vicar, or curate, shall first privately, and then publicly, admonish such persons as he shall observe to be disorderly livers ; that such as will not by this means be reclaimed may be hindered from coming to the Lord's Table, and being presented, may be excommunicated.

And if any Minister knowingly admit such persons to the Holy Sacrament, whose lives are blemished with the vices of drunkenness, tippling, swearing, profaning the Lord's Day, quarrelling, fornication, or any other crime by which the Christian Religion is dishonoured, before such persons have publicly acknowledged their faults, and solemnly promised amendment, the ministers so offending shall be liable to severe ecclesiastical censures.

7. If any moar, serjeant, proctor, or any other person, shall presume on the Lord's day to receive any rent or sums of money,

both he and the person paying such rent or sums of money shall be liable to ecclesiastical censure, and shall always be presented for the same.

8. That the practice of Commutation as has been formerly accustomed, namely, of exempting persons obnoxious to the censures of the Church from penance and other punishment appointed by law, on account of paying a sum of money, or doing some charitable work, shall for the future cease.

9. For the promotion of religion, learning, and good manners, all persons shall be obliged to send their children, as soon as they are capable of receiving instruction, to some petty school, and to continue them there until the said children can read English distinctly ; unless the parents give a just cause to excuse themselves, approved of by the ordinary in open court : And that such persons who shall neglect sending their children to be so taught shall (upon a presentment made thereof by the minister, churchwardens, or chapter-quest) be fined one shilling per quarter to the use of the schoolmaster ; who may refuse to teach those children who do not come constantly to school (unless for such causes as shall be approved of by the minister of the parish), and their parents shall be fined as if they did altogether refuse to send them to school.

And for the further encouragement of the schoolmasters, they shall respectively receive, over and above the salaries already allowed them, six-pence quarterly from the parents of every child that shall be taught by them to read English, and nine-pence quarterly from such as shall be taught to write ; which sums being refused, the sumner shall be ordered to require punctual payment within fourteen days ; and upon default thereof, they are to be committed till they submit to law. Notwithstanding, where the parents or relations are poor, and not able to pay as aforesaid, and this be certified by the minister and churchwardens of the parish to the ordinary, such children are to be taught gratis.

And whereas some of the poorer sort may have just cause, and their necessities require it, to keep their children at home for several weeks in the summer and harvest, such persons shall not be liable to the penalties aforesaid, provided they do (and are hereby strictly required to) send such children, during such absence from school, every third Sunday to the parish church, at least one

hour before evening service, there to be taught by the schoolmaster, to prevent losing their learning : And if any schoolmaster shall neglect his duty, and complaint be made and proved, he shall be discharged, and another placed in his stead, at the discretion of the ordinary : And every rector, vicar, or curate, shall the first week of every quarter visit the petty school, and take an account in a book of the improvement of every child, to be produced as often as the ordinary shall call for it.

10. For the more effectual suppression of vice, etc., the minister and churchwardens, and chapter-quest, shall, the last Sunday of every month, after evening prayers, set down in writing the names of all such persons as without just cause absent themselves from church ; of parents, masters, and mistresses, who neglect to send their children and servants to be catechised ; of parents and guardians, who send not their children to school ; and all other matters they are bound by their oaths to present. And, that they may conscientiously discharge their duty, the Articles of Visitation are to be read to them at every such meeting : And this to be done under pain of the severest ecclesiastical censures.

Now ; forasmuch as some of the orders and constitutions in this Synod agreed unto, are such as do require the authority of the civil power to make them effectual to the ends they are designed ; the bishop and archdeacon are earnestly desired to procure confirmation from the lord, his council, and the twenty-four keys, to the glory of God, and welfare of this church.

And for the better government of the Church of Christ, for the making of such orders and constitutions as shall from time to time be found wanting ; and that better enquiry may be made into the execution of those that are in force ; there shall be (God willing), a convocation of the whole clergy of the diocese, on Thursday in Whitsun-week every year after this, at the Bishop's chapel, if his lordship be within this isle, or as soon as conveniently after his return.

And that by these Constitutions we may more effectually oblige ourselves and others, we do each of us subscribe our names, this 3d day of February 1703.

THOMAS SODOR AND MAN.

Sam. Watleworth, archdeacon
 Robert Parr, vicar-general
 John Curghey, vicar-general

Tho. Allen	Ewan Gill
Sam. Robinson	Wm. Walker
Rob. Fletcher	John Parr
John Taubman	John Cosnahan
Tho. Christian	J. Woods
Jo. Christian	Wm. Gell
Hen. Norris	Matth. Curghey.

At a Court of Tinwald, holden at St. John's Chapel, the 4th day of Feb. 1703-4,

The before Constitutions being this day offered by the lord bishop and archdeacon of this isle, unto us, the governor, officers, and twenty-four keys, for our approbation, and having perused the same, we do find them very reasonable, just, and necessary ; and do therefore approve of and consent to them, as far as concerns the civil power.

Rob. Mawdesley, governor	
Chris. Parker, receiver-general	
J. Rowe, comptroller	
Will. Ross	} water-bailiffs
Jo. Bridson	
John Parr	} deemsters
Dan. M'ylrea	

Tho. Stevenson	} Keys.	James Christian	} Keys.
Cha. Moore		John Oates	
Evan Christian		John Harrison	
Tho. Christian		Tho. Curlett	
John Watleworth		James Oates	
Wm. Christian		Rob. Curghey	
Sil. Ratcliff		Nich. Christian	
Jo. Bridson		Dan. Lace	
James Banks		Rob. Moore.	
Rob. Christian			

I am well pleased with the before Constitutions, and do confirm the same, and require that they be published at the next Tinwald-court in the usual manner. DERBY.

Published accordingly at the Tinwald-court, the 6th of June 1704.

April 3, 1723.

This is a true transcript of the copy of the Constitutions under Mr. Sedden's hand now upon record. J. Woods, Reg. Episc.

This compared with the said copy upon record.

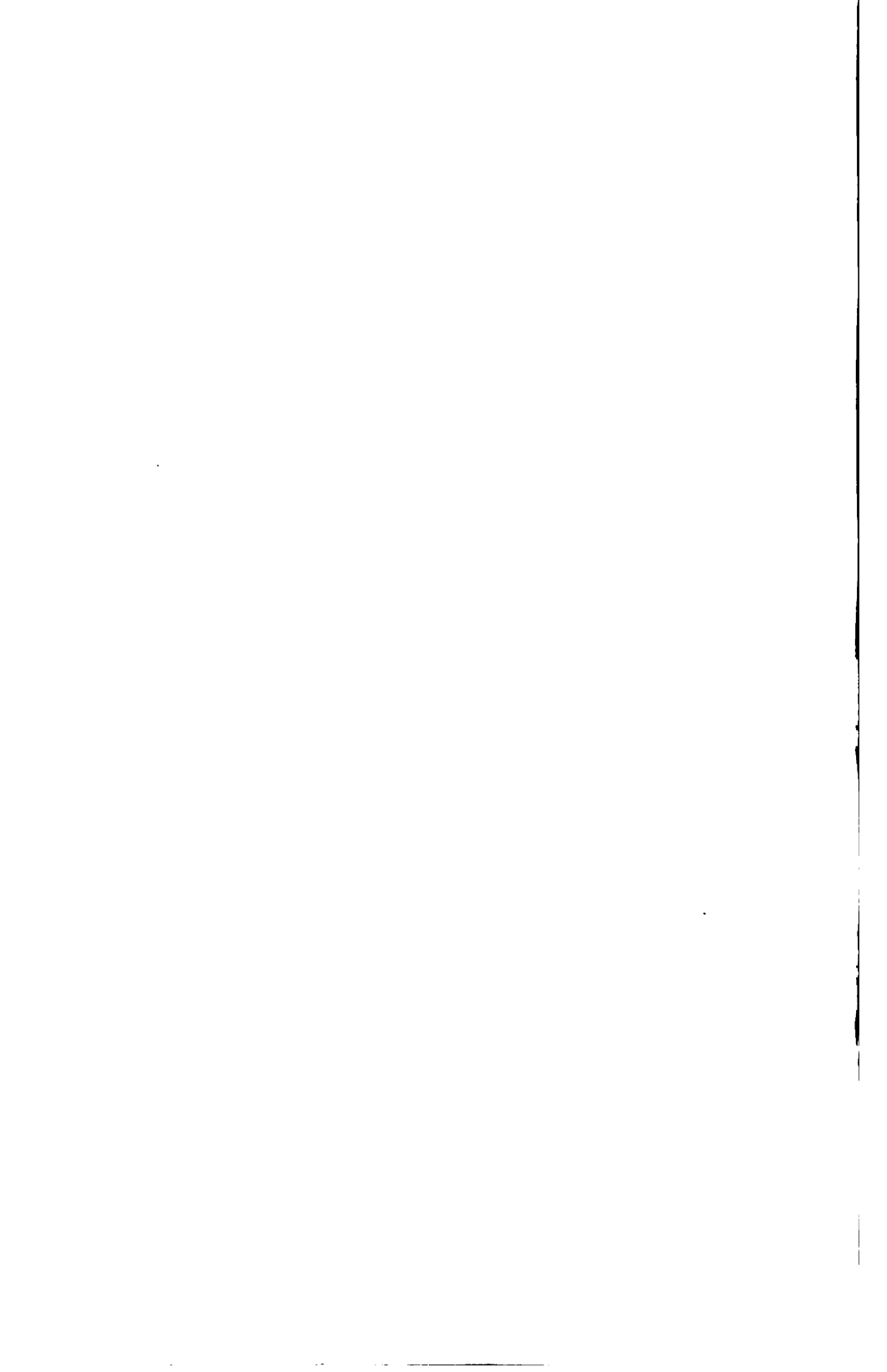
Christ. Halsal.

Thomas Corlett.

The Manx Church has always had its own peculiar and independent Canon law, and has been governed by it. With respect to these last drawn up by Bishop Wilson, they are binding both upon clergy and laity, and are the Statute law of the island, having been passed in the insular Convocation of the Clergy and in the House of Keys, confirmed by the Earl of Derby as lord of the isle, and published accordingly at the Tynwald Hill, June 6th, 1704.*

* Lord Chancellor King was so much pleased with these Constitutions, that he said, "If the antient discipline of the Church were lost, it might be found in all its purity in the Isle of Man."





THE MANX SOCIETY

FOR THE

PUBLICATION OF NATIONAL DOCUMENTS.

RULES.

1. That the affairs of the Society shall be conducted by a Council to meet on the first Tuesday in every month, and to consist of not more than twenty-four members, of whom three shall form a quorum, and that the President, Vice-Presidents, the Hon. Secretaries, and Treasurer, shall be considered *ex officio* members. The Council may appoint two acting Committees, one for Finance and the other for Publication.

2. That a Subscription of One Pound annually, paid in advance, on or before the day of annual meeting, shall constitute Membership; and that every Member not in arrear of his annual subscription be entitled to a copy of every publication issued by the Society. That no Member incur any pecuniary liability beyond his annual subscription.

3. That the Accounts of Receipts and Expenditure be examined annually by two Auditors appointed at the annual meeting, on the 1st of May in each year.

4. That Six Copies of his Work be allowed to the Editor of the same, in addition to the one he is entitled to as a Member.

5. That no Rule shall be made or altered except at a General Meeting, after due notice of the proposed alteration has been given as the Council shall direct. The Council shall have the power of calling Extraordinary Meetings.

LIST OF MEMBERS.

HER MAJESTY THE QUEEN.

ADAMS, Alfred W., Springfield.
 Adamson, Lawrence, Newcastle-on-Tyne.
 Anderson, Wm. J., Captain 82d Regiment.
 Archer, Robert, Douglas.
 Asaph, St., the Right Rev. the Lord
 Bishop of.

BACON, Major, Seafeld.
 Baldwin, Hargreaves, Laxey.
 Barnwell, Rev. E. L., M.A., Melksham
 House, Wilts.
 Bishop, Major, The Turrets, Colchester.
 Bonaparte, His Highness Prince L. Lucien.
 Bowring, Sir John, Knight, Exeter.
 Bridson, Henry, F.R.S.A., Harwood,
 Bolton-le-Moors.
 Bridson, John, Liverpool.
 Bridson, Jos. Ridgway, Bridge House,
 Bolton-le-Moors, and Belle Island,
 Windermere.
 Bridson, Paul, *Hon. Sec. and Treasurer*,
 Douglas.
 Bridson, Thomas Ridgway, Southport.
 Bridson, William, late Liverpool.
 Brown, Rev. T. E., The College, Clifton.

CADMAN, Henry, Howstrake, Conchan.
 Caine, Capt. Charles, Aigburth, Liverpool.
 Caine, Rev. William, M.A., Manchester.
 Callistor, Wm., H.K., Thornhill, Ramsey.
 Callow, T. C., Douglas.
 Carr, Rev. James, Formby, near Liverpool.
 Carran, Thomas, Peel.
 Christian, Rev. W. Bell, B.A., H.K.,
 Milntown.
 Christian, W. Watson, Ramsey.

Clague, Richard, Douglas.
 Clarke, Archibald, Douglas.
 Cleator, Charles, Douglas.
 Clucas, John, Ballaquinny.
 Clucas, John Thomas, Douglas.
 Connal, Michael, Chesterfield.
 Corrin, Tom, Castletown.
 Cowley, William, Peel.
 Cowle, James, Douglas.
 Cox, Rev. H. O., M.A., Oxford.
 Crellin, John F., H.K., Orrysdale, Michael.
 Crellin, Robert Q., Castletown.
 Cubbon, William, Broomhill, Denny,
 Stirlingshire.
 Cuninghame, P. T., Lorn House, Castle-
 town.
 Curphey, Mrs. H., Douglas.
 Curphey, Rev. W. T., Vicar of Loders,
 Bridport, Dorset.
 Curwen, Rev. H., M.A., Rectory, Work-
 ington.

DALEYMPLE, William, H.K., Braddan.
 Derby, the Right Hon. the Earl of,
 Knowsley.
 Dixon, Rev. R., D.D., St. Matthews,
 Rugby.
 Drinkwater, Deemster (a donation), Kirby.
 Drinkwater, P. B., Torquay.
 Dumbell, Geo. William, H.K., Belmont,
 Douglas.
 Dunlop, Alex. Murray, M.P., Greenock.

ELLIS, William, Bank of Mona.
 Errington, the Right Rev. Dr.

FARGHER, J. C., Douglas.
 Farrant, William, Ballamoar, Jurby.
 Farrant, E. Curphey, H.K., Ballakilling-
 han, Lezayre.
 Faulder, Ed., Northop, Marown.
 Forbes, David, F.R.S., London.
 Freeland, Basil P., Liverpool.

GARRET, John, Aspull, near Wigan.
 Garrett, P. L., Douglas.
 Garrett, Thos., Liverpool.
 Gawne, Edward M., Kentraugh.
 Gell, Evan, H.K., Whitehouse, Michael.
 Gell, James, H.M.'s Attorney-General for
 the Isle of Man, Castletown.
 Gell, William, Douglas.
 Gelling, Richard, Windsor Terrace,
 Douglas.
 Gelling, F. L., Castletown.
 Gill, Rev. William, Vicar of Malew.
 Goldsmith, John, Douglas.
 Greaves, Henry, Peel.

HALL, Mrs. Cecil, Douglas.
 Hardy, William, Keeper of the Records
 of the Duchy of Lancaster, London.
 Harris, Samuel, High Bailiff of Douglas,
 Marathon.
 Harrison, Rev. Stephen, Maughold.
 Harrison, Ridgway, Water Bailiff and
 Seneschal, Woodside House.
 Harrison, Capt. W., Rock Mount, St.
 John's.
 Haslam, Wm., H.K., Ballaglass, Maughold.
 Hope, Hon. Charles, late Lieut.-Governor
 of the Isle of Man.
 Howard, Rev. Thomas, Rector of Ballaugh.
 Howard, Rev. W. W., M.A., H.M.'s
 Inspector of Schools, Exeter.
 Hutton, Rev. W. M., Vicar of Lezayre.

JACKSON, William, St. Bees.
 Jebb, Richard, Vicar-General, Douglas.
 Jeffcott, J. M., H.K., High Bailiff of
 Castletown.
 Jefferson, John, Douglas.
 Jefferson, Joseph, London.
 Jewitt, Llewellyn, F.S.A., Matlock,
 Derbyshire.

Johnson, R. H., Douglas.
 Jones, Rev. Joshua, D.C.L., Principal of
 King William's College, Castletown.
 Jones, Thomas, M.A., Librarian to the
 Chetham Library, Manchester.

KELLY, Robert James, Ramsey.
 Kelly, Mrs. Gordon W., Oxney House
 Writtle, Chelmsford.
 Kermode, Rev. W., St. Paul's, Ramsey.
 Kewley, James, Rolls Office, Castletown.
 Keys, House of, Isle of Man.
 Kinley, Philip, Douglas.
 Kneale, William, Douglas—*Hon. Sec.*
 Kyrke, R. V., Stainsby Hall, Wrexham.

LACE, Francis J., Stone Gappe, Yorkshire.
 Laughton, A. N., Douglas.
 Law Library, Castletown, Isle of Man.
 Lewin, D.D., Douglas.
 Liverpool Free Public Library.
 Lloyd, Robert, Oakwood, Crayford, Kent.
 Loch, Henry B., C.B., Lieut.-Governor
 of the Isle of Man—*President*.
 Lumden, William, Glenaspet, Patrick.

MACKENZIE, John W., F.S.A. Edinburgh.
 M'Burney, Isaiah, LL.D., F.S.A. Scot.,
 Douglas.
 M'Hutchin, Rev. M. W., Talk Parsonage,
 Lawton, Cheshire.
 Maxwell, Sir W. S., Bart., Keir, N.B.
 Moore, Joseph C., the Ven. Archdeacon
 of Sodor and Man.
 Moore, R. J., H.K., High Bailiff of Peel.
 Moore, W. Fine, H.K., Cronkbourne,
 Braddan.
 Moore, Rev. John Stevenson.
 Moor, Rev. John Frewen, M.A., Bath.
 Murray, Mrs. Thornton, late Douglas.
 Murray, George M., Exeter.

NAPIER, John, Launcefield House, Glas-
 gow.
 Noble, H. B., Villa Marina, Douglas.

OLIVER, John R., M.D.—*London Corre-
 spondent*.

- Ormsby, Rev. W. A., M.A., Rector of
Smallborough, Norwich.
Owen's College, Manchester.
- PHILPOT, Rev. Benj., M.A., F.G.S.,
Lydney Vicarage, Gloucestershire.
Pole, C. Chandos, Falkner St., Liverpool.
- QUARITCH, Bernard, Piccadilly, London.
Quirk, Richard, H.M.'s Receiver-General,
Parville, Arbory.
Quirk, Richard, Rheaby, Patrick.
Quirk, Rev. James R., Vicar of Blandford
Forum, Dorset.
- READY, Lieutenant-Colonel, Douglas.
Reece, William Henry, Oakmount, Edg-
baston, Birmingham.
Robinson, William, Bolton-le-Moors.
Rogers, Alfred S., Manchester.
Rogerson, Mrs. Thomas, Ballamilligan,
Braddan.
Rowe, Richard, H.K., Laxey Glen, Lonan.
- SAYLE, William, Woodbourne Terrace,
Douglas.
Sherwood, Richard, H.K., Douglas.
Simpson, Rev. Samuel, M.A., The
Greaves, Lancaster.
- Smith, Henry, Egremont, Cheshire.
Society of Antiquaries, Newcastle-upon-
Tyne—*Hon. Members.*
Society of Antiquaries, Royal, London—
Hon. Members.
Society of Antiquaries, Royal, Scotland—
Hon. Members.
Society, Anthropological—*Hon. Members.*
Sodor and Man, the Hon. and Right Rev.
the Lord Bishop of.
Steele, Alex., Ph.D., Crescent, Douglas.
Stephen, Deemster (a donation), Ramsey.
Stewart, Mrs. Hugh Dunn, Tonderghie,
Whithorn.
Stowell, Rev. J. L., M.A., Vicar of Ger-
man, Peel.
Swinerton, Charles, Douglas.
- TALBOT, Rev. Theo., Peel.
Taubman, J. S. Goldie, H.K., The
Nunnery, Douglas.
Thomson, T. R. Heywood, M.D., Kirk
Michael.
- WATTS, E. L., Douglas.
Wilks, Miss, Douglas.
Wright, George, Oxford Road, Manchester.
- YORK, His Grace the Archbishop of.

The Hon. Secretaries request that any change of address or irregularity in the delivery of the books may be communicated to them; and Members at a distance are (as heretofore) requested to acknowledge their copies to the Hon. Secretary and Treasurer, Mr. Paul Bridson, 6 Woodbourne Square, Douglas.

PUBLICATIONS OF THE MANX SOCIETY.

FOR THE YEAR 1858-59.

VOL. I.—An Account of the Isle of Man, with a Voyage to I-Columb-kill, by William Sacheverell, Esq., late Governor of Man, 1703. Edited, with Introductory Notice and copious Notes, by the Rev. J. G. Cumming, M.A., F.G.S.

VOL. II.—A Practical Grammar of the Ancient Gaelic, or Language of the Isle of Man, commonly called Manx. By the Rev. John Kelly, LL.D. Edited, together with an Introduction, Life of Dr. Kelly, and Notes, by the Rev. William Gill, Vicar of Malew.

FOR THE YEAR 1859-60.

VOL. III.—Legislation by Three of the Thirteen Stanleys, Kings of Man, including the Letter of the Earl of Derby, extracted from Peck's "Desiderata." Edited, with Introduction and Notes, by the Rev. William Mackenzie.

VOL. IV.—*Monumenta de Insula Manniæ*, or a Collection of National Documents relating to the Isle of Man. Translated and edited, with Appendix, by J. R. Oliver, Esq., M.D. Vol. I.

VOL. V.—*Vestigia Insulæ Manniæ Antiquiora*, or a Dissertation on the Armorial Bearings of the Isle of Man, the Regalities and Prerogatives of its ancient Kings, and the original Usages, Customs, Privileges, Laws, and Constitutional Government of the Manx people. By H. R. Oswald, Esq., F.A.S., L.R.C.S.E.

FOR THE YEAR 1860-61.

VOL. VI.—Feltham's Tour through the Isle of Man in 1797 and 1798, comprising Sketches of its Ancient and Modern History, Constitution, Laws, Commerce, Agriculture, Fishery, etc., including whatever is remarkable in each Parish, its Population, Inscriptions, Registers, etc. Edited by the Rev. Robert Airey.

VOL. VII.—*Monumenta de Insula Manniæ*, or a Collection of National

Documents relating to the Isle of Man. Translated and edited by J. R. Oliver, Esq., M.D. Vol. II.

VOL. VIII.—*Bibliotheca Monensis*; a Bibliographical Account of Works relating to the Isle of Man. By William Harrison, Esq., H.K.

FOR THE YEAR 1861-62.

VOL. IX. *Monumenta de Insula Manniæ*, or a Collection of National Documents relating to the Isle of Man. Translated and edited, with Appendix and Indices, by J. R. Oliver, Esq., M.D. Vol. III.

VOL. X.—A Short Treatise of the Isle of Man, digested into six chapters. By James Chaloner, one of the Commissioners under Lord Fairfax for settling the affairs of the Isle of Man in 1652, and afterwards Governor of the Island from 1658 to 1660. Published originally in 1656 as an Appendix to King's Vale Royal of England, or the County Palatine of Cheshire. Edited, with copious Notes and an Introductory Notice, by the Rev. J. G. Cumming, M.A., F.G.S., Rector of Mellis, Suffolk, late Warden of Queen's College, Birmingham, and formerly Vice-Principal of King William's College, Isle of Man.

FOR THE YEAR 1862-63.

VOL. XI.—A Description of the Isle of Man: with some Useful and Entertaining Reflections on the Laws, Customs, and Manners of the Inhabitants. By George Waldron, Gent., late of Queen's College, Oxon. Printed for the Widow and Orphans, 1731. Edited, with an Introductory Notice and Notes, by William Harrison, Esq., Member of the House of Keys, Author of *Bibliotheca Monensis*.

VOL. XII.—An Abstract of the Laws, Customs, and Ordinances of the Isle of Man, by Deemster Parr. From an unpublished MS. supposed to be written between 1696 and 1702. Edited by James Gell, Esq., H.M.'s Attorney-General, Castletown. Vol. I.

FOR THE YEAR 1863-64.

VOL. XIII.—*Fockleyr Manninagh as Baarlagh, Liorish Juan y Kelly*. Edited by the Rev. W. Gill, Vicar of Malew. Part I.

An English and Manx Dictionary, prepared from Dr. Kelly's Triglott Dictionary, with alterations and additions from the Dictionaries of Archibald Cregeen, and John Ivon Mosley, by the Rev. William Gill, Vicar of Malew, and the Rev. J. T. Clarke, Chaplain of St. Mark's. Part II.

FOR THE YEAR 1864-65.

VOL. XIV.—Memorials of God's Acre ; being Monumental Inscriptions in the Isle of Man, taken in the summer of 1797, by John Feltham and Edward Wright. Edited, with an Introductory Notice, by William Harrison, Esq., Author of *Bibliotheca Monensis* ; with plates of the old churches.

VOL. XV.—Antiquitates Manniæ ; or, a Collection of Memoirs on the Antiquities of the Isle of Man. Edited by the Rev. J. G. Cumming, M.A., F.G.S.

FOR THE YEAR 1865-66.

VOL. XVI.—Mona Miscellany. A Selection of Proverbs, Sayings, Ballads, Customs, Superstitions, and Legends, peculiar to the Isle of Man. Collected and edited by William Harrison, Esq., Author of *Bibliotheca Monensis*.

VOL. XVII. Currency of the Isle of Man, from its earliest appearance to its assimilation to the coinage of Great Britain in 1840 ; with the Laws and other circumstances connected with its History. Edited by Charles Clay, Esq., M.D., President of the Manchester Numismatic Society, etc. ; assisted in the paper and card currency by John Frizel Crellin, Esq., M.H.K. Orrydale, Isle of Man. Illustrated extensively with Photographs, Lithographs, and Woodcuts.

FOR THE YEAR 1866-67.

VOL. XVIII.—The Old Historians of the Isle of Man : Camden, Speed, Dugdale, Cox, Wilson, Willis, and Grose. Edited by W. Harrison, Esq. With Maps and Plates.

 WORKS IN PROGRESS AND IN THE PRESS.

1. Records of the Courts of Tynwald and Chapel at St. John's in the Isle of Man. By William Harrison, Esq. (In the Press.)

2. Mona Miscellany. A selection of Proverbs, Sayings, Ballads, Customs, Superstitions, and Legends. Edited by W. Harrison, Esq. Part II.

3. An Abstract of the Laws, Customs, and Ordinances of the Isle of Man, by Deemster Parr. (From an unpublished MS., supposed to be written between 1696 to 1702.) Edited by James Gell, Esq., H.M.'s Attorney-General for the Isle of Man. Parts II. and III. (the former in preparation).

4. Journals of the House of Keys ; Documents illustrating the History of

the Isle of Man. Edited by J. M. Jeffcott, Esq., H.K., and High Bailiff of Castletown.

5. History of the Isle of Man, from A.D. 1000 to 1805; from a MS. by the Rev. W. Fitzsimmons, a native of this island. Edited by the Rev. Theos. Talbot. Three Vols. (The chief portion copied for the Press.)

6. The Poetical Works of the late John Stowell, with his life, from a MS. by the Rev. Hugh Stowell, Rector of Ballaugh. Edited by R. J. Moore, Esq., H.K. and High Bailiff of Peel. The notes and chief part ready for the Press.

7. The Chronicle of the Isle of Man, with Professor Munch's Introduction and Historical Notes, with Translation of the Documents from the Vatican. Edited by Dr. Goss.

8. History of the Isle of Man; supposed to be written by Mr. Blundell of Crosby, near Liverpool, 1648. One volume.

A portion of the MS. is in the Manx Society's possession, and the defective portion is now being copied by permission of M. H. Quayle, Esq., Clerk of the Rolls, from his own MS. copy.

9. Manx Miscellanies. One volume; consisting of an account of the Isle of Man in Manx verse, 1762. By Joseph Bridson. With an English Translation in verse, by Mr. John Quirk. Ready for the Press.

Memoirs of Thomas Bushell, the Recluse of the Calf. The MS. now in the hands of Mr. Wm. Kneale, Hon. Secretary.

Godred Crovan; a Poem by Chatterton. In the same hands.

The Emerald Vernicle of the Vatican; by the Rev. C. W. King, M.A., with a Portrait of our Saviour, from a painting in the possession of the Rev. John Cannell of St. Matthew's, Douglas. With local Notes as Appendices, by "Aspin."

A List of the Inhabitants of Douglas, with their Names, etc., in 1730.

WORKS SUGGESTED FOR PUBLICATION.

1. *Memoirs of Mark Hildesley, Lord Bishop of Sodor and Man, Master of Sherbourne Hospital and Prebend of Lincoln* (under whose auspices the Holy Scriptures were translated into the Manx language), by the Rev. Wheedon Butler. 1790. With Selections from the Appendix, containing many interesting Letters to and from his Clergy, etc., together with additional Correspondence, not inserted therein, of a local character.

2. *Tabular Statement of the Archdeacons, Rectors, Vicars, and Incumbents of the several Parishes and Districts of Man; with the Dates of their Inductions; in whose Presentation, whether in the Gift of the Crown or Bishop; and Cause of Vacancy.*

3. *Manx Miscellanies*, containing Biographical Notices of the Kings, Governors, Bishops, Deemsters, Keys, and other Officials, from the earliest times, chronologically arranged.—Proceedings respecting Scrope, Earl of Wiltshire; 1399.—Proceedings respecting the Abbey of Rushen; 1541.—Grant of Abbey Lands; 1610.—Lord Manchester's Decree respecting Abbey Lands; 1632.—Appeal allowed from the Bishop to York, and Proceedings thereon.—Order of Procession at Tynwald; 1735-1770.—Nomination of Derby Fort; 1654.—Lord Derby's Letter to apply Money to build the Chapel of Castletown.—A Grant from Henry, Earl of Derby, dated Latham, 1593, with a Confirmation of the same signed by Thomas (Merryke) Sodor et Man, 1603—a curious document worth lithographing.—Dialogue (in rhyme) at the Falls near Snaefield, between some Peasants, inhabitants of the Back Settlements of Mona, upon an unexpected introduction of English Laws and Taxes, penned as the words were spoken, and translated by Jenkin M'Mannan, a lover of the old Establishment.—A Manuscript Account of the Island, dated 1775.

4. A Volume of Church Notes, including an account of St. Matthew's, Douglas, and St. Mark's Chapel, Malew; the latter from Mr. Clarke's Notes, Extracts from Parish Registers, etc.—Records respecting W. Christian, Illiam Dhône, as promised by Mr. Gell.—*Bibliotheca Monensis*, a Bibliographical Account of Works relating to the Isle of Man. One Volume. Edited by W. Harrison, Esq.—A Second Edition, enlarged, containing 236 new Articles and 103 Additions,

THE TWELFTH REPORT OF THE COUNCIL OF THE MANX SOCIETY, for the Year ending May 2, 1870.

SINCE issuing the last Report of the Proceedings of the Manx Society, the Council have been enabled to bring before the members the two volumes mentioned in their last Report—viz. First, "Mona Miscellany: a selection of Proverbs, Sayings, Ballads, Customs, Superstitions, and Legends, peculiar to the Isle of Man;" collected and edited by William Harrison, Esq., a gentleman to whom this Society is greatly indebted for numerous literary contributions. Mr. Harrison's work, we are assured, has given general satisfaction to the majority of the members, and others who may have had the opportunity of perusing it. Second, "The Currency of the Isle of Man, from its earliest appearance to its assimilation with the British Coinage in 1840, with the laws and other circumstances connected with its history," edited by Charles Clay, Esq., M.D., president of the Manchester Numismatic Society, etc. etc.; together with a full account of the card money formerly in use in the Isle of Man, with the paper currency, treasure trove, etc., by John F. Crellen, Esq., M.H.K., Orrysdale, Isle of Man. This volume is illustrated with woodcuts of coins, etc., which this Society has been liberally allowed the use of by the Manchester Numismatic Society, and is further embellished by photographic plates (of a new patented process) of insular coins from Dr. Clay's own valuable cabinet. This work is a most valuable acquisition to this Society, and will sufficiently recommend itself to all lovers of numismatics by the care and accuracy of its description, the editor having endeavoured to give, as far as possible, a correct description of every coin which is known to him.

These two volumes form the 16th and 17th of the Manx Society's publications.

The two volumes in preparation, and alluded to in the former report—viz. the second volume of "Parr's Abstract," and the "Journals of the House of Keys,"—are both, the Council have to regret, still in a state of incompleteness, arising from the same causes as given in the last report. It is sincerely to be hoped, however, that, great as is the sacrifice of time and attention which the former work necessarily entails, the learned editor will be enabled to give to the legal members of the Society and the public the further fruits of his researches, and that the members may not unreasonably anticipate looking forward to the work being in their hands before the next annual meeting.

The additional works in preparation are Fitzsimmons' "History of the Isle of Man from A.D. 1000 to 1805." The Rev. Theophilus Talbot has kindly consented to edit this important historical work. That gentleman, who is thoroughly competent for the duty he has undertaken, has already transcribed the first volume of the manuscript, and is progressing with sufficient for a second volume. It is confidently hoped the first portion may be published during the ensuing year. A collection of the poetical works of the late Mr. John Stowell, who died in 1799, with his life, from a manuscript written by his brother, the late Rev. Hugh Stowell, rector of Ballaugh, never before printed, is also in contemplation, and it is to be hoped may form one of the Society's works at no very distant period.

The Council, in looking forward at some future period to the publication of a miscellaneous volume, are exceedingly desirous that it should be fully understood that the communication of any single letters or other documents, however short, which throw light upon the history of insular events, and which may be in the possession of private individuals in this island or elsewhere, or any other material which may appear likely to come within the scope of such a volume, will be thankfully received and duly acknowledged. The publication in contemplation will also embrace any original papers with which the Council may be favoured, illustrative of the objects the Society has in view.

In referring to the financial statement in the last Report, it was there stated that the funds in hand were sufficient to meet all present liabilities, as well as the expense of the works in progress, and that no subscriptions for the past year 1868-69 should be called for from the old

members, which, having been recommended to the general meeting, was adopted. The Treasurer is now enabled to state that, after paying for the works issued during the past year, there remains a balance in the Bank and Treasurer's hands of £580 : 9 : 9. This sum, with about £80 of arrears, which the Council hope will soon be paid, coupled with the proceeds of the sale of surplus copies, will enable the Council to postpone for another year any application for subscriptions to such members of the Society as have paid their tenth annual subscription to the Treasurer.

Read and adopted at the Annual General Meeting held in St. James' Hall, this 10th day of May 1870.

HENRY B. LOCH,
President.

DOUGLAS, *May 10, 1870.*

Dr. THE TREASURER IN ACCOUNT WITH THE MANX SOCIETY FOR THE YEAR ENDING APRIL 30, 1870. *Cr.*

	£	s.	d.	£	s.	d.
To Arrears of Subscription for 1864-65	2	0	0			
Do. 1865-66	8	0	0			
Do. 1866-67	13	0	0			
Do. 1867-68	29	0	0			
Do. 1868-69	14	0	0			
Subscriptions for present year, 1869-70	1	0	0			
Difference between Pounds due and Guineas received		0	4			
Subscription from commencement		10	0			
Books supplied to Members			77	4	0	
Manx and English Dictionaries to B. Quaritch			21	2	0	
Instalment of Copyright of Manx Grammar, to do.			30	0	0	
Discount, etc., allowed on Printing and Binding Vol. XVII.			5	0	0	
Postages returned, J. K.			2	4	4	
Interest allowed by Bankers to December 31, 1869			0	1	0	
			16	6	2	
			£151	18	1	
Balance in the Bank and Treasurer's hands at the commencement of the Financial year, May 1, 1869						624 2 7
1870.						
May 2. To Balance in hand.						
PAUL BRIDSON, Treasurer.						
						£776 0 8
						£580 9 9
1869.						
June. By Book-postage of Vol. XVI.						£ 4 d.
Mr. R. Clark, Printing do.						1 12 6
Westleys and Co., Binding do.						58 6 0
Mr. Cellin, Registration Fees, etc., in Vol. XVII. (trans- mission of Plates)						10 0 0
Book-post of Vol. XVII.						1 7 3
Dr. Clay, Postages, do.						2 7 6
Mr. W. Morton, Engraver, do.						0 12 6
Messrs. Parker and Co., 1000 copies Coins, do.						28 0 0
Lithograph of Cards, per Dr. Clay, do.						4 4 0
Ireland and Co., Printing do.						56 0 6
Westleys and Co., Binding do.						10 14 5
						101 11 11
Paid Rd. Cowle for Boxes						0 15 3
Le Keux, Durham, for Steel Engravings for subsequent Vol.						8 9 6
Richards, Printer, London						0 8 6
Mr. Glover, stationery						0 5 0
Mrs. H. Curphrey, advertising						0 5 0
Mr. J. C. Fagher, do., 3 years						0 9 0
Messrs. Brown and Son, do.						0 3 9
Bernard Quaritch, for Warehousing Books in London, 4 years						4 0 0
Proprietor of St. James Hall, for Room and Fire, 12 months						0 15 6
Banker, for Commission and Stamps						0 1 9
Incidental Expenses, including disbursements by Hon. Secretary and Treasurer for Postage, Carriage of Books, delivery of Vols. 17/8, and Circulars, as per C. B.						4 0 0
1870.						
May 2. Balance in Bank						£196 10 11
Do. Treasurer's hands						2557 0 9
						23 9 0
						580 9 9
						£776 0 8
May 6. Audited and found correct, JOHN GOLDSMITH, AC. L. WATTS.						

THE THIRTEENTH REPORT OF THE COUNCIL OF THE MANX SOCIETY, for the Year ending May 1, 1871.

THE Council have to regret that during the past year they have been unable to lay before the Members of the Manx Society the two important works referred to in their last Report—viz. the second volume of "Parr's Abstract," and the "Journals of the House of Keys," which they were in hopes would have been in the hands of the Members before the annual meeting. The numerous demands upon the editors' time must again plead for a farther extension, as they are led to expect during the ensuing summer the same will be put to press.

A volume of another work in preparation, which is all but ready, is a work entitled "Old Historians of the Isle of Man," illustrated with numerous views contained in those works, edited by William Harrison, Esq., and which will form the 18th volume of this Society's publications; as also another work, "Records of the Court of Tynwald and Chapel of St. John's, in the Isle of Man," edited by the same gentleman, who has kindly come forward to supply the deficiencies in this time of need.

The other works in addition to those enumerated, and which are in an advanced state, are—

1st. "The Poetical Works of John Stowell," with his Life, from a MS. by the late Reverend Hugh Stowell, Rector of Ballaugh (never before published), edited by R. J. Moore, Esq., H.K., and High Bailiff of Peel, the notes and chief part being ready for the press.

2dly. "The History of the Isle of Man from A.D. 1000 to 1805," from a MS. by the Rev. Wm. Fitzsimmons, a native of this island, and edited by the Rev. Theophilus Talbot, in three volumes, the greater portion of which has been transcribed for the press. These, with some

others not before mentioned, will be found in the present volume, under the "Works in Progress and in the Press," including a Miscellaneous Work in one volume, comprising an account of the Isle of Man from a MS. written in Manx verse in 1762, by Joseph Bridson, with an English translation in verse by Mr. John Quirk. Ready for the press: "Memoirs of Thomas Bushell, the Recluse of the Calf of Man;" a copy of this MS. is now in the hands of Mr. Wm. Kneale, Honorary Secretary, who has kindly undertaken to prepare it for the press; also, "Godred Crovan," a poem by Chatterton, in the hands of the same gentleman; "The Emerald Vernicle of the Vatican," by the Rev. C. W. King, M.A., with a portrait of our Saviour, from a painting in the possession of the Rev. John Cannell of St. Matthew's, Douglas, with "Local Notes, as Appendices, by Aspin."

The last Report is not yet in the hands of the members, having only appeared in the insular newspapers.

The financial statement or balance-sheet, appended hereto, will show the state of the funds, amounting to £629 : 17 : 1. These appear to the Council to be amply sufficient to meet the immediate requirements of the Society.

Read and adopted at the Annual General Meeting held in St. James' Hall, this 9th day of May 1871.

JOS. C. MOORE,
Chairman.

DOUGLAS, May 9, 1871.

